ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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"A STONE OF STUMBLING"

"He (Jesus) shall be . . . for a stone of stumbling and for a rock of offence to both the houses of Israel." Isa. 8:14.

The Bible speaks of the several tribes of Israel as houses —viz.: House of Judah, Levi, Benjamin, etc., but the expression, house of Israel, was used as belonging to the twelve tribes collectively. (Jacob, after his wrestle with the angel, was called *Israel*, which signifies "a prince with God," and all of his descendants are called the children or house of Israel.) And the nominal Gospel church, entire, containing both wheat and tares (Matt. xiii.) is recognized as the house of Christ who is the true Israel—a prince with God.

It is these two houses that we understand as referred to in the scripture above cited—the fleshly house of servants and the spiritual house of sons—as we read: "Moses verily was faithful in all his house [of servants—fleshly Israel], but Christ as a Son over his own house [of sons—spiritual Israel] whose house are we [to be] if we hold fast the confidence and the rejoicing of our hope firm unto the end. [Heb. iii. 5-6.] We see then that none are of the *Gospel house of sons*, except those who "hold fast to the end." But during this age of trial and development, all professors are reckoned as part of the *nominal house of sons*, and the distinctions between the true and false are not to be manifested until the end of this age—"The harvest"—when wheat and tares are separated.

This fact, that both of the nominal houses—fleshly and spiritual Israel—stumble over Christ, may have escaped the notice of many, and the bare suggestion that the Gospel church is to stumble will doubtless be repelled by many with alarm. But, beloved, be not alarmed; remember that "the Lord knoweth them that are his," and not one grain of wheat will be mistaken for a tare; nor will one tare be gathered into the barn of safety with the wheat. Were we to do the separating, very many tares who have been our neighbors and church members might be classed as wheat that will be known in their true character by the angels who are the reapers.

The Jewish church claimed that they were *servants of God*, and so they had been reckoned a house of servants for eighteen hundred years, up to the time when Jesus came in the end of their age as the *reaper*, and the work of separating between true grain and empty chaff commenced. The work of reaping was done by Jesus' personal preaching, and also through his disciples, as John had declared. "His [winnowing] fan is in his hand, and *he will* thoroughly purge [cleanse] his floor, and gather his wheat into the garner [the Gospel age,] but burn up the chaff with unquenchable fire," [Matt. iii. 12] the fire of tribulation and national destruction on fleshly Israel, ending with Jerusalem's destruction—A. D. 70.

The Work of Jesus in the end or harvest of the Jewish age, was not to make Israelites of the Gentiles, but to prove who were really *servants of God*. The results prove that *few* of the nominal fleshly Israel were "Israelites indeed, in whom was no guile." "He came to [nominally] his own, and [as a people or *house*] they received him not." The nominal house stumbled over him, and did not recognize him. "But to as many as received him, to them gave he the power [liberty] to become *sons of God*"—but the rest were blinded.

We have heretofore seen that the Jewish or servant house was in many respects a pattern or shadow of the higher Gospel house. Especially in the closing work of the two ages is this parallelism striking. Their age ended with a harvest, in which *Jesus in the flesh* was the reaper and winnower and gatherer into the barn, the disciples being the assistant reapers, working under his directions. [Luke x. 1.] Our age is also to end with the harvest of the spiritual or Gospel house—a separating of wheat and tares, in which again, *Jesus a spiritual body* ["We know him no more after the flesh"] is the reaper, [Rev. xiv. 14-16. Matt. xiii. 41] while the angels, also invisible spiritual bodies, are the assistants.

We see too that not only are the harvest of Jewish and Gospel ages parallel in point of beginning, but also in length of duration; theirs being in all 40 years from the time of Jesus anointing [at beginning of their harvest, A. D. 30.] to destruction of Jerusalem, A. D. 70. So, ours, beginning in 1874 closes with the end of the "day of wrath" and end of the "times of the Gentiles," 1914—a similar and parallel period of 40 years. The first seven years of the Jewish harvest was especially devoted to the gathering of ripe wheat from that church; three and one-half of it was while he was present as the Bridegroom and three and a half of it after he had come to them as king and had entered into glory, but it was all under his supervision and direction.

As John had said he purged his flood, gathered his wheat and burned the chaff. So here the parallel is being fulfilled: We find, [as heretofore shown—see "Day Dawn"] *the law and the prophets* declaring him present at the culmination of the "Jubilee cycles" in 1874. And the parallels show us that then the *harvest* began, and that the gathering of the bride into the place of safety, will occupy a parallel of seven years of time, ending in 1881. But how, when, and why did the "house of servants" stumble over Christ? If we can ascertain this it should give us a clue to how, when, and why, the Gospel house stumbles, especially in view of the fact that in so many particulars the closing work of that age is the *exact pattern* of this.

We suggest that the fleshly *house* could not stumble over Christ until he had come and was *present* among them. They stumbled because of the *manner* of Christ's coming. They had expected him to manifest himself in such a manner as would be convincing to their *natural eye* and senses, and not require the exercise of *faith*. He came in such an obscure and humble manner as to appeal *only* to the *eye of faith*, and taught in such a manner that only those who had the hearing of faith received his witness. "Who hath *ears* to hear let him hear." Matt. xiii. 9.

The object of his so appealing to the *eye and ear of faith* was, that none but such as had these should receive him, and that others "who sought it not by faith, but as it were by the works of the law," (professedly Israelites, but not Israelites indeed) should *stumble*, not recognize him as the Son of God, but fulfill what had been prophesied of them, and crucify him. We thus see how, when and why the fleshly house stumbled. (Rom. ix. 32-33.)

Now, let us look with even deeper interest to the stumbling of the nominal Gospel house—spiritual Israel. We suggest that as the fleshly house could not stumble over him until he came at the first advent, so the spiritual house cannot stumble over Christ until his second advent. The causes of stumbling too are the same; those of the Gospel church who expect the second coming of Christ and establishment of his kingdom are expecting (just as the fleshly house did) an outward display, which will appeal to the natural eye, ear, and human senses generally.

Some know not, and others who ought to know experimentally, seem to forget, that if we are in Christ Jesus we are *new creatures*. "*Ye are not in the flesh*, but in the spirit (condition) if so be that the spirit of Christ dwell in you." (Rom. viii. 9.) All of this class of persons have given up—reckoned dead, (and are daily dying to) the fleshly human nature, and are daily partaking more and more of the spiritual or divine nature, into the *perfection of which* we are expecting soon to be changed, when the separating of "the harvest" is complete. These should all remember the *rule* which we apply to other things. viz. "We look not at the things which are seen (of the natural eye), but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. iv. 18.) Which of the things which we as *new* creatures prize so highly are visible to the natural eye? None; it was by the *eye of faith* that we realized our heavenly Father's smile, saw Jesus as our Leader, saw the "crown of life," and "prize of our high calling." Our spiritual eye of faith has seen, and our circumcised ears heard of the glorious things "God hath in reservation for them that love him," which the natural man cannot see and hear, because they are *spiritually discerned*." (1 Cor. ii. 14.) We see and hear, because led by the Spirit (through the word.) "We walk by *faith*, and not by [natural] *sight*."

Would that all could realize that this class described [dead to the natural, but alive spiritually] are the only ones who will constitute *the body or bride* of Christ. These have fulfilled their covenant by sacrificing the human nature. "They shall be mine . . . . in that day when I make up my jewels." [Mal. iii. 17.] It is to *this class only* that Jesus comes as Head and Bridegroom, and only they are to recognize his presence during the harvest of this age, as only those with the eye and ear of faith recognized Jesus in the harvest of the fleshly house. [True, there will be in due time outward manifestations of "power and great glory," which will convince all mankind of the reality of the new kingdom; but this comes after the *bride* has recognized his presence, been separated from the *tares*, and "made like unto Christ's glorious body," for "when he shall appear [to the world] we also shall *appear with him* in glory." We shall not be revealed *in flesh*, but in glory. "We shall be revealed [made known] in flaming fire," [judgments] inflicting righteous punishment upon wrong doers, and lifting up the poor and oppressed.

We believe that Christ is now present, in the sense of having commenced the work of taking to himself his great power and reigning. The work begins with the separating of tares from wheat in the living church and the association of the wheat of all ages with himself in the authority of his kingdom. "To him that overcometh will I grant to sit with me in my throne," and "to him will I give power over the nations," to continue until all things are subdued under him. It seems proper, too, that the work should begin thus, by taking his bride and the twain becoming one.

It must be painfully evident to all true Christians that the nominal church which calls herself the spouse of Christ, is far from being the "little flock" who walk the narrow way—"the way their Leader trod." Many are Christians in name and form only, "having a form of godliness, but denying the power thereof," by living contrary to their professions. Many are *moralists only*, who recognize and use the church only as a social and moral club. Many are hypocrites, who use the church as a stepping-stone to wealth and social standing. Some are true children of God and feel that the church is too empty and formal and worldly, yet are carried on with the others by the thought that they may be too timid. "Mr. A. and Mrs. C. are very intelligent and wealthy and moral people and they approve of such things, and who am I that I should object? They would think me weak and fanatical—I will continue with them; certainly much good is being done."

A few—a little flock—while still using their influence and example as "living epistles" for their Master, feel themselves almost, or entirely, separated from the nominal church. The church's union with the world in worldly plans, ways, customs and dress are out of harmony with their new nature, and their seeking to be "not conformed to the world, but transformed by the renewing of their minds" to harmony with the will of God; they cannot feel at home with the carnally minded. Their eye delights not so much in beauty of form, as in the perfection of the new nature, begotten of God through the word of truth; not so much in the beauty of dress as in the beauty of character and its Christ-like-ness; not so much in the grandeur of the house as in the greatness and loveliness of him whom they "worship in spirit and in truth;" not so much at the language and eloquence of the preacher as in the understanding of the word of God.

These go sometimes to meet with the nominal church, but are always separate in spirit and usually seek and enjoy more the society of others like-minded. These are obliged to study the word privately, for if they do attend preaching they hear a sermon on some topic of morality directed to *the world* of unbelievers. Nor can the pastor be blamed entirely for so doing, the policy of the church having supplied him a congregation, nine-tenths of which are worldly and cannot understand spiritual things, he feels it to be his duty to preach to the majority; consequently the sheep of the flock receive little or none of the "strong meat" of the *word*. Will these starve, think you? I tell you, nay; the great Shepherd will provide "meat in due season" to all who *really* hunger and thirst after it, he will lead them to green pastures.

This last class is to be the bride. Careless of the opinions, smiles or frowns of the world, she cares only to be in favor with her beloved—the heavenly Bridegroom. And *these* are to recognize him now, the others are to stumble and not recognize him until these have all gone in to the marriage and the door to that high position is closed. Our understanding is that the Bridegroom came in 1874; and this little company is being brought to a knowledge of his presence, and in that sense, being separated from other true Christions who either are overcharged with the affairs of this world or bound by chains of denominationalism, are making void the Word of God through their traditions, etc., and still others, who, not being in condition of heart to receive him on the evidence of his word, but who turn to seek light on his presence in other directions and find it not until the door to that high calling is shut. Matt. xxv. 10.

We trust, then, that all readers may see that the reason why the church in general stumbles here, (as the fleshly house did,) is because only a "little flock" *in it* is the bride. The two houses of Israel each in turn were called to be Christ's bride. Both fail to attain the position, but as God had foreseen and arranged, a little company from each do receive him, and "As many as receive him" are acceptable. "The election hath obtained it, and the rest were blinded" (by their own condition). Rom. xi. 7.

The pathway in which the little flock walk, though rugged and difficult, is filled with light—"Thy word is a lamp to my feet and a lantern to my footsteps." And it is this light which prevents us from stumbling over this *stone of stumbling*. The prophetic word shows us that we are in "the day of the Lord," and enables us to receive him, not by the sight of the natural eye, but by the eye of faith, for "we walk by *faith*, not by sight." This is just as Peter advised us: We have a sure word of prophecy, unto which ye do well to take heed as unto a light shining in a dark place. [2 Pet. i. 19.] The day of the Lord is called a day of darkness, and we, unless enlightened by the word of prophecy, would stumble as the others of the church are doing over the *stone of stumbling* in this dark place. But enlightened by our *lamp*, how our hearts have been rejoiced since we found him present, and though a stone of stumbling to others, "To you, who believe, he is precious." 1 Pet. ii. 7.

THE DAY OF VISITATION

When Jesus had finished his ministry he rode to Jerusalem on the ass, assuming [typically] to the fleshly house the office of king, and in the exercise of that office he declared: "Your house is left unto you desolate"—here giving up the fleshly house. We repeat that they were given up because, not being Israelites indeed, they did not receive him—stumbled—and so we read that when he had told them of their overthrow and destruction he assigns as the cause—"Because thou knewest not the *time of thy visitation*." [Luke xix. 41-44.] Their time of visitation was, in a sense, the whole forty years to the destruction of the nation; but there had been the time of trial first; if during that first three and a half years they had been in a condition to receive Jesus, the visitation following would have been of blessing, but unready and rejecting him, it became a visitation of wrath.

So also here, during the first three and a half years, from 1874 to 1878, the opportunity was given to the general Gospel church to receive Christ *the present one*, but they stumbled similarly to the fleshly house. Because they knew not the time of their visitation—being unready—and are similarly cast off—given over to destruction (as an institution)—a visitation of wrath.

After the giving up of the fleshly house, especially during the three and a half years following, or the last half of their covenant week [the 70th, Dan. ix. 24], favor was still shown to all who left it and accepted of the fact that Jesus Christ *had come*, etc.; so here there will be special favor shown to all who separate in heart from the cast-off church, and receive the *presence* of the Lord during the three and a half years from 1878 to 1881, and after that to those who become part of "the great company," for some shall glorify God in this "day of visitation" and wrath. [1 Pet. ii. 12.]

The number of Scriptures which speak of the Gospel church after being cast off from God's favor, and of her rapid decline and fall are somewhat wonderful. In Rev. iii. 14 to 21, the whole picture is vividly presented. The Lord is addressing the *last phase* of the church, the seventh. [We in common, with nearly all expositors of the Apocalypse, understand the seven churches here addressed to represent seven phases or conditions of the entire nominal church, from the days of the apostles to the end of the Gospel age, in the order mentioned.] To this seventh church, Jesus says: "I know thy works, [the works are greater far than the faith] that thou art neither cold nor hot; so, then, because thou art lukewarm I will spew thee out of my mouth." What a description this is of the present condition of her, whom God calls "Babylon"—confusion—mixture—lukewarm.

Babylon says she is "rich, increased in goods and has need of nothing"; that she is in a more prosperous condition than ever before, and she boasts of fine churches, high steeples, eloquent preachers, wealthy members, splendid music, large salaries and worldly popularity, and knows not that she is "poor and miserable and blind," (stumbling over present truths) and remembers not that her worldly popularity is an evidence of her disfavor with the Bridegroom. "For the friendship of the world is enmity against God." She is therefore given up, as was the fleshly house—she is "spewed out of his mouth." She has been his mouthpiece, and through her he has spoken to the world, but it shall be so no longer. "The voice of the Bridegroom and the Bride shall be heard no more at all in thee." Rev. xviii. 23.

To our understanding this "spewing" and "falling" dates from 1878, the exact parallel of time to the giving and "leaving desolate" of the fleshly house. And now the call is "Come out of her, my people! that ye be not partakers of her sins and receive not of her plagues," and while we expect that most of the second company will not be freed from her bondage until afterward, we do not expect that all who constitute part of the bride will be separated before the Autumn of 1881, then "the voice of the *bride* will no more be heard in her."

The fall of Babylon is not only the subject of a large portion of the book of *Revelation*, but also of many of the prophecies. As fleshly Israel went into captivity to literal Babylon, so did the Gospel house go into captivity to "Babylon, the great mother of harlots," and is still bound by many of her chains of darkness and error. In prophecy when depicting the desolations, etc., coming upon Babylon, we understand it to refer to both the type and the anti-type, and especially to the latter, and they harmonize wonderfully with the account given of the same event in Rev. xii. 13, 16-19.

While there are many such prophecies, we merely refer to one; Jer. l and li. "How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! . . . . Woe unto them; for their day is come and the time of their visitation. The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of his temple . . . . and the most proud shall *stumble* and fall and none shall raise him up. . . . At the noise of the taking of Babylon the earth is moved and the cry is heard among the nations. . . . Flee out of the midst of Babylon and deliver every man his soul [life]; be not cut off in her iniquity, for this is the time of the Lord's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand that made all the earth drunken. . . . We would have healed Babylon, but she is not healed; forsake her and let us go, every man, into his own country. . . . The Lord hath brought forth our righteousness; come, let us declare in Zion the work of the Lord our God." (li. 10.) "In those days and at that time," saith the Lord, "the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found." (l. 20.) This last text shows us that the time *really meant* by the prophesy was not at the deliverance of Israel from literal Babylon (though type and antitype are closely interwoven), but at the end of this age, when, says Paul: God shall "take away their sins."

After telling the nominal church that she is no longer his mouthpiece, Jesus says: "Be zealous therefore and repent." This is his message to the nominal church as a whole; but now he recognizes some who are in, but not of Babylon—individuals, and to these he says: "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." It is not at the door of the sinner's heart the Lord stands thus knocking, as some have supposed, but at the hearts of the *true Israelites*, in this seventh or closing stage of the Gospel church. And what a wonderfully clear picture this affords us—the two things occur at the same time, *i. e.*, while the one party is "stumbling" and being "spewed out," the other party, the "little flock," "the overcomers," are being made aware of his presence. These hear his knock—the prophecies which announce him as *present*, not as coming in the future, but *present now*.

When any one knocks at your door, it is an indication, not that they *will* come, but that they have come. So the Lord has given us a striking picture, illustrative of his presence at the time Babylon is given up. Since we each individually heard the knock of the prophecies, opened our heart and realized his presence, how fully his promise has been fulfilled, "I will come in . . . . and sup with him, and he with me." What a blessed feasting on the truth we have enjoyed. Ah, yes, when our Lord girds himself and comes forth to serve us, as he has done during these years, we get *food* indeed. We have meat to eat that the *world* knoweth not of, a parallel again to those true Israelites who received him at his first advent. "The disciples came unto him privately, saying, *Explain unto us*," and Jesus answers: "To *you* it is given to know the mysteries of the kingdom of heaven, but to all them that are without [unbelievers] all these things are done in parables" (figures of speech which they cannot understand.) "Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them." (Matt. xiii. 17) And the same is true of those who see him present now by the *eye of faith*—by the light of the sure word of prophecy—"blessed are your eyes."

While all overcomers—the bride—are to get the victory, etc., and not fall with Babylon, yet from other scriptures we find that some who are really children of God, will fall with her. "Many among them shall stumble and fall, and be broken." (Isa. viii. 15.) But (Psa. xxxvii. 24) "though he fall yet shall he

NOT BE UTTERLY CAST DOWN."

The stumbling and fall of both the houses of Israel should be regarded rather as a blessing than otherwise, as the prophet has said: "This child [Jesus] is set for the fall and rising again of *many* in Israel"—both houses. The rejection of the nominal house was necessary before the call could go "to the Gentiles to take out a people (bride) for his name." For, "through their fall salvation is come to the Gentiles." (Rom. xi. 11.) And though the fleshly house fell, they are to rise again to all that was promised them as a fleshly *seed of Abraham* (in the Millennial age.) Then, why should any complain "if the fall of them be the riches of the world," or resulted in throwing open to the world in general the opportunity of running the race for "the prize of high calling" —to be the "bride, the Lamb's wife?" And "what shall the receiving of them [back to favor as God's people] be but life from the dead?"—resurrection.—[Rom. xi. 15.]

So with the stumbling and fall of the second house. It is necessary that the nominal church should fall in order that the true might be manifested—separated and "enter into the joys of her Lord." But while the fleshly house shall be restored, the Babylon church will never be restored. As a great millstone cast into the sea, so shall Babylon fall, and be found no more. [Rev. xviii. 21.] While this is true especially of the mother of harlots; it is true also of all her daughters who partake of her nature, and only *individuals* out of Babylon shall arise from among her ashes, saying: "True and righteous are his judgments: for he hath judged the great harlot." "Alleluia; for the Lord God omnipotent reigneth." And they will thus "glorify God in the day of visitation." [1 Pet. ii. 12.]

But let *us* "walk in his footsteps"—"the path of the just" (righteous) and, enlightened and illumined by the word,

realizing the presence of our Lord, glorify God without having to go into the wrath. "Watch ye that ye may be accounted worthy [clothed with his righteousness, "unspotted from the world"] to escape all those things coming upon the world, and stand before the Son of Man." Let us remember that the 'little flock' have always been *the church* "whose names are written in heaven," though during the Gospel age the number has seemed much larger, by reason of tares. And though you may have little of earthly communion with saints, remember to keep up your relationship and union with the head of the church—Christ.

As at the first advent some of the people would have believed if the Pharisees had received him, and it was asked, "Have any of the Scribes or Pharisees believed on him?" So now many say if the Lord is *present* why do not the leading preachers of the churches believe it? We cannot risk our judgment as to the meaning of the word as against theirs. Of the leaders of that church Jesus said: "Can the blind lead the blind; shall they not both fall?" (Luke vi. 39.) They did; both leaders and masses *stumbled and fell.* So too Jesus says of the nominal church here, "Thou knowest not that thou art poor and blind." And again, for the same reasons, many stumble and fall.

Let us remember, dear friends, that the great Teacher and Leader of the flock is Christ. The guide unto truth is the Spirit of truth through the word, and if any man teach, you are required to square and measure his teachings, by going "to the law and to the testimony, If they speak not according to these it is because there is no light in them." (Isa. viii. 20.) As children of the light, let us walk in the light, and be sanctified and separated from both world and worldly church.

CONSECRATION PRAYER

Take my life, and let it be
Consecrated, Lord, to thee.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold,
Not a mite will I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as thou shalt chose.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart, it is thine own!
Fit it for thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store!

Take myself, and I will be,
Ever, only, all, for thee!

—*Selected.*

HOLY PLACE

It will be admitted by all Bible students, that a correct understanding of terms used, is necessary, in order to a clear comprehension of any subject. Now that the tabernacle of the wilderness is unfolding so grandly, as a type, or shadow of the *true* tabernacle, and giving us a better knowledge of God and Christ, and the *way* to God, it becomes important to understand the terms used in connection with it.

For various reasons, it seems especially important to know the scripture names of the three places in the tabernacle. It is evident that in *some* passages, the term *holy* is used for most holy, or referring to *both*, so that it is necessary to determine the place referred to by the connections; but we think it can be clearly shown that the names are not *all* used interchangeably.

It seems that there has been a general misunderstanding in regard to the term *holy place.* It needs only to be stated that words in italics in the scriptures, have been supplied by the translators, and were not in the *original.* If that is invariably the case, then we think that it can be shown that wherever *place* is not in italics, the term "holy place" has reference to the *court* of the tabernacle; and consequently the other *two* places are called the holy and most holy, or holiest of all; place being in italics, in both old and new testament. So we have "the holy place;" (the court) "the holy," (beyond the first vail) and "the most holy," or holiest of all (beyond the second vail). Notice in Exodus, Lev. and Heb. As has been shown, the alter of burnt offering; and the laver for *washing,* were in the *court* or holy place. The animals for sacrifice were killed there. "And he shall slay the lamb in the place where he shall kill the sin offering in the holy place." Lev. xiv. 13. "And the remainder thereof shall Aaron and his sons eat; with unleavened bread shall it be eaten in the holy place; in the *court* of the tabernacle of the congregation they shall eat it." Lev. vi. 16-26.

It will be noticed that place is in the original in these passages, not being in italics; and that the *holy place* and *court* are identical. "And the Lord spake unto Moses, saying: Thou shalt make a laver of brass, and his foot of brass to *wash;* and thou shalt put it between the tabernacle of the congregation and the alter, and thou shalt put water therein, for Aaron and his *sons* shall wash their hands and their feet thereat; when they go into the tabernacle of the congregation, they shall *wash,* that they *die not;* or when they come near to the alter to minister, to burn offering made by fire unto the Lord." Ex. xxx. 17-20. "Whatsoever shall touch the *flesh* thereof shall be holy; and when there is sprinkled of the *blood* thereof upon any garment thou shalt *wash* that whereon it was sprinkled, in the *holy place*" (the court). Lev. vi. 27.

These passages make it certain that whoever or whatever was *washed* in connection with the tabernacle, was washed at the laver, in the holy place; and we have seen that the *holy place* is the *court* of the tabernacle; and we found also, in Ex. xxx. 20, that whoever would enter the *holy,* must first wash at the laver, that he *die* not. Now coming to Lev. xvi. which gives us a picture of the day of atonement, we find that if the high priest would enter holy or *most* holy, he must first wash his flesh in water and put on the holy linen garments; then kill the bullock to make atonement for himself and his house; and take his blood in and sprinkle upon and before the mercy seat; then come out and kill the goat, which was to make atonement for the *people,* and do with his blood as he did with the blood of the bullock; then after making atonement for the *holy,* and the tabernacle, and the alter; and sending away the scapegoat; Aaron shall come into the tabernacle of the congregation, (evidently in this passage as in some others—the *court*) and shall put off the linen garments, which he put on when he went into the *holy,* and leave them there, and shall wash his flesh with water in the *holy place* (the court). Lev. xvi. 23, 24.

In the face of all these facts, it is persistently claimed by some that Aaron killed the bullock, then *stopped* on his way to the most holy, and washed his flesh in the *holy,* and put on the holy garments, and also stopped on his way out to wash, etc., in the *holy;* claiming that the beauty of the type consisted in the washing where no place was provided for that purpose; and notwithstanding it was death to enter the holy before washing. We think the beauty of any explanation of God's word should consist in adhering to the general teaching of the word.

B. W. K.

TRACT SUPPLEMENT No. 1

With this number we send Tract No. 1. We have arranged for quite a number of them, and you may expect one or two a month for several months. They will all be *free,* on condition that you order no more than you will wisely use.

We will not send *more* than 25 at one time. You can re-order when they are gone. This is a way in which all can "both labor and suffer reproach," as well as give the "glad tidings" to some who have ears to hear and hearts to appreciate; "The love of God, which passeth all understanding," revealed to us in His word.

We suggest that each tract be carefully read by you before you give it to others.

HID TREASURES

"If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God." Prov. 2:4, 5.

If we go back to the second verse we shall find the thing spoken of is wisdom.

Webster says that, "in Scripture theology wisdom is true religion." What does *religion* mean? The word is taken from *religio*, to bind anew, or to rebind. It is used in a general sense to signify "any system of faith and worship." *Notice* it is a system. This brings us to the conclusion (if we take Webster for the standard of words, and we have no reason to differ) that wisdom is the true system of faith and worship. Then it follows that we are to seek for the true system of faith and worship as men seek for silver. But, says one, silver is out of sight in the earth, and is hard to be found; but what is necessary to be known of the true system of religion is revealed so plainly that the wayfaring man, though a fool, need not err therein. I know the prophet speaks of a good time *coming*, when it shall be so revealed that "the wayfaring man, though a fool, (like the rich man who had to pull down his barns and build larger) *shall* not err therein." Now, we think there is a strong analogy between seeking for a knowledge of the true *system* of faith and seeking for silver. Paul says, Heb. v. xi, "There are many things . . . . hard [difficult] to be *uttered*," and Peter, 2 Peter iii. 16, speaks of "things hard to be *understood*, which they that are unlearned (in the word) and unstable, wrest, as they do also the other scriptures, to their own destruction."

Experience, as well as the word, teaches us that as there is much and persistent search and pains-taking required to find the "vein" or "lead" of precious metal concealed in the earth, so there is to find the vein or lead of precious truth hidden away in the mine of God's word.

We think it a *duty* to find out all we possibly can of God's "system of faith," and what we *cannot* find out will be only that which he has so completely hidden. But some one may ask, Why has he hidden it, if it is right for us to know it? We answer, that it may not be found until it is *needed*. God's wisdom has hidden it just far enough away to be found by our finite minds, after diligent search, just at the right time, or, as the Spirit says, *due time;* and it is those who are interested and earnest enough to search and find the jewels, who are to be vested with regal authority.

One might just as well say that the silver and gold, the coal and the oil were hidden away in the earth because it was not right for us to have them, as that it is not right to search for the true system of faith.

But, says one, we have had the true system of faith all along through the past—what more can we have? Did not our fathers understand it? Yes, they understood (those who *searched*) what was necessary for *them* to know, but that was not *enough* for us to know, any more than the supply of silver and gold which was in the world at the time of the discovery of America was sufficient for the world without any addition up to the present time. Our fathers worked the same mine, but did not exhaust it, *thank God*. There are nuggets of gold coming to the light all the time.

But let us see what Scripture evidence we have that these things are so. Jesus said, when weeping over Jerusalem, "If thou hadst known at *least* in *this thy day*, the things which belong unto thy peace, but now they are *hid* from thine eyes." But were they to remain hidden? No! Isaiah, looking down through the ages (the remainder of the Jewish age, and through the Gospel age to the coming age—in the restitution age), says, *then* the eyes of the blind shall see. Jesus before had called them blind, and that was how these things were "hid from their eyes."

Paul, Col. 1. 26, says, "The mystery" of the word of God "hath been hid from ages and from generations, but *now* (in this *good-news* age) is made manifest *to his saints*.

Again, in Eph. iii. 4, 5, 6, he says "The mystery of Christ . . . . in *other* ages was not made known unto the sons of men, *as it is now* revealed unto the holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs and of the *same body*," and he tells us that he was made a minister to make all men *see* what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God."

Oh, how glorious are these things to those who *search* for them as for hid treasure! Truly, here is the knowledge of (about) God.

Men in mining have lights fixed upon their heads, and they bend low, sometimes *prostrate* in search. We need to be humble and have our minds illuminated with the Spirit. When men have *found* silver in the mine it has to be separated from materials which are useful in *themselves*, but detract from the value of the precious metal unless separated. So the child of God, like Timothy, needs to "*rightly* divide the word of truth." Let us, dear brethren, continue our search after wisdom, which shall result in finding "the knowledge of God," for "it cannot be valued with the gold of Ophir, with the precious onyx or the sapphire."

"The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold." And when we have found it let us not waste nor hoard it, but "put it to the exchangers, that at his coming he may receive his own with *usury*.

J. C. S.

"OUR HOUSE"

"For we know that if our earthly house of this tabernacle *were* dissolved, we have a building of God, a house not made with hands eternal in the heavens." 2 Cor. 5:1-2.

From a not hasty but careful perusal of the Scriptures, we are satisfied that the view generally taken of this passage, (with the context) by the nominal church, hitherto, is erroneous.

This may seem somewhat immodest; we do not so intend. If we have any light it is *received*, not inherent in us, that is, "in our flesh dwelleth no good thing." If we have apprehended the truth, it is because "he, the spirit of truth," leads us, for "the natural man receiveth not the things of the spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. The Church is not to blame for not seeing before; how can one be expected to see in the night anything more than the outlines of the landscape; but now the day dawns, "let us not sleep, as do others." 1 Thes. v. 6.

The prophets uttered some things which they did not fully understand and which it was not necessary they should fully understand, because they were for us. 1 Peter i. 10-12.

But about this matter, Paul says (as mouth-piece for the Church), "We know that if our earthly house of this tabernacle were dissolved we have a [singular number] building of God, a house not made with hands," etc.

Paul was writing to the Corinthians here, but he was also writing "to all that in every place call on the name of Jesus Christ our Lord, both *theirs* and *ours*." 1 Cor. i. 2. The word "theirs" refers evidently to Jews. Paul was a Jew, Acts xxi. 39, but he styles himself "the Apostle of the Gentiles," Rom. xi. 13; so in harmony with the latter he could in this dedication of his epistle say, "both theirs and ours" to the new church, which was made up of both Jews and Gentiles. They (the Jews) stood aloof from the Gospel and were enemies of the cross of Christ; thus standing at a distance, the term "theirs," although Paul was a Jew, was appropriate to them, and converts from both could be very appropriately called "theirs and ours." Now, to such he says, "We know that if our earthly house of this tabernacle (to which so many precious promises have been made) were dissolved, we have a building of God, a house not made with hands." It may seem strange to us that the old house of Israel should not be able to see the typical nature of their ceremonies, and that "whatever is to be on the higher or spiritual plane, is brought to view first on the plane of the flesh." But though God had been speaking "by the mouth of all the holy prophets since the world began," of a restitution, they did not see that there was to be, in its application to them, a time of dissolution, before the time of restitution; and it seems that the Gospel church in Paul's time, needed to be admonished of the danger of looking at that which is seen, forgetting that "that which is seen [by mortal eye] is temporal."

He had to combat that tendency, as in Galatians iii. 3. "Are ye so foolish? having began in the spirit, are ye now made perfect by the flesh?" "If our earthly house of this tabernacle were dissolved, we have a building of God."

The "tabernacle of David is fallen down," but God in his good time will rebuild it; but those who are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," have the power or privilege of becoming sons of God, and together will constitute *the house* of God; not the house of Moses nor the house of David (after the flesh) nor any other house but the house of God eternal.

"Wherefore, holy brethren, partakers of the heavenly call-

ing, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house, for this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house." . . . .

"And Moses verily was faithful in all his house, as a servant." What for? "for a testimony of those things which were to come after." "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 1-6.

Now, no matter if the earthly house of our tabernacle, "whether of David or the Gospel, be dissolved, we have a building of God, a house not made with hands eternal in the heavens.

We have here a thought suggested by the word dissolve, which is in harmony with the prophecy of Malachi, iii. 3. "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver." We have often heard this referred to and the manner of the refiner watching the melting of the precious metal until he can see his own image reflected, as an illustration of God's dealing with each of his children, all of which is very beautiful and truthful, but there is in this expression "dissolved," and yet existing afterwards, a still deeper thought that impresses us.

The refiner of silver often finds impurities clinging to his silver after it has passed through the hottest fire; then he dissolves it: after the application of certain chemicals, silver and gold will dissolve in water. A person unacquainted with the process would say there was no silver in the water, though the water were full of it; the water appears as before—a little discolored if the silver was impure—otherwise as clear as if it were not there, and the refiner can cause a restitution of that silver to a pure and permanent form and more beautiful than before; he puts into that water an agent (an influence) that causes the water to let go of it; and the silver in fine particles goes together by itself, no longer "dissolved" or "suspended." Then the refiner, to complete the work of restitution, puts it in the fire again; thus it "receives from his hand double" for all its impurity.

Now, in prophetic language, waters represent sometimes people and sometimes afflictions. Has not the earthly house, "both theirs and ours," passed, and are they not passing through such waters? Have "they" not been dissolved and "ours" (the nominal church) being dissolved? No matter; "we know that if our earthly house of this tabernacle were dissolved, we have a building of God." So Paul could say to the Corinthians and the Galatians, who were fearing lest they should not be connected in some way with the earthly house, that it was a matter of minor importance—all it was for was a type and stepping-stone to something higher and better.

Some may say, this is "far fetched," but we have fetched it only from the prophet Malachi, and made what seems to us the only true application, and it seems to make perfect harmony with all other Scripture. We have been held entranced hour after hour as we have compared Scripture with Scripture and found beautiful harmony with this view all through the word, and thank the Lord for it.

We would not be understood as saying that the word, *body and house*, are never applied to our physical bodies, for it not unfrequently is, and we think it is so used in the 10th verse of this chapter, though we do not feel over-positive about it lest it might refer to the different organizations, that shall finally be "gathered together in one," for we hope that the Methodist body, the Baptist body and the Presbyterian body (all of which are called bodies by their own authorities) will form, if not the body of Christ, yet the "household of God"; and we know that "we must all (all these different bodies) stand before the judgment seat of Christ (when and where?); that every one may "give an account of the things done in his body"—no, "that every one may receive the things done in his body." [*His* is in italics in our Bibles.]

Perhaps some one is ready to ask, "How do you harmonize it with the 8th verse?" We would say that the apostle (Col. iii. 3), though speaking of our death to sin, tells us where our life is (whether our physical bodies are dead or alive, makes no difference,) from the time of begetting onward, our "life is hid with Christ in God" until "he, who is our life, shall appear," then the earnest expectation of the creature [who is the creature but the one who has no spiritual life, the outside world], "waiting for the manifestation of the sons of God" will be realized and the sons of God will be recognized. Till then we shall not be able to find out what God has hidden.

Then, when we are born again,

"BORN BY A NEW CELESTIAL BIRTH,"

we shall have life in ourselves and together constitute the "building of God," the "house not made with hands." Dear brethren, how near and dear the relation we sustain to each other—"Builded together for the habitation of God."

J. C. S.

"HOW LONG, O LORD?"

This is a question doubtless that many ask themselves, viz: "How soon will our change come?" This change many of us have looked forward to for years, and we yet with much pleasure, think of the time when we shall be gathered unto Jesus and see him as he is. In the article concerning our change, in December paper, we expressed the opinion that it was nearer than many supposed, and while we would not attempt to prove our change at any particular time, yet we propose looking at some of the evidences which *seem* to show the translation or change from the natural to the spiritual condition, due this side or by the fall of our year 1881. The evidence that our change will be by that time, increases since we have seen that the change to spiritual bodies is not the marriage. While we thought the marriage to be the change, and knowing there was three and a half years of special favor to the nominal church (now left desolate) from 1878, we could not expect any translation this side of 1881, or during this three and a half years. But since we recognize that going into the marriage is not only being made ready (by recognizing his presence) for the change, but also, that going in includes the change itself, then the evidences that we go in (or will be changed) inside of the time mentioned are strong, and commend themselves to all interested as worthy of investigation. Aside from any direct proof that our change is near, the fact that the manner of the change can now be understood, is evidence that we are near the time of the *change*, for truth is "meat in due season," and understood only as due. It will be remembered that after the spring of 1878, (when we understand Jesus was due as King) that the subject of holiness or the wedding garment, was very much agitated. And aside from the parallel to the end of the Jewish age, and favor at that time being shown to the Jewish nation, which implied the presence of the King, the consideration of the wedding garment, was also proof of the correctness of the application for "the King had come in to see the guests," [Matt. xxii. 11.] and hence all were interested in knowing how they stood before him. Now as the inspection of guests is the last thing prior to our change, which precedes the marriage and we are all now considering *the change*, it would seem that the time for it, is nigh.

We shall now present what we adduce from the types and prophetic points as seeming to indicate the translation of the saints and closing of the door to the high calling by 1881. We first notice the building of the Temple, by Solomon which seems to be a type of the spiritual as indicated in Act vii. 4-7. The time occupied in building is found by comparing 1 King vi. 1, 37 and 38, which was seven years and six months, yet called seven years. Verse 38. "The house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building." Verse 7. The quiet manner of building suggests to our mind the noiseless resurrection of the dead in Christ and change of the living, and if so the resurrection and change would cover a period of seven years, thus bringing to our mind, in its order.—First the foundation laid and so on until completion, and this would be in harmony with statement in Rev. xi. 18, viz: "Give reward unto thy servants, the prophets, and to the saints," that is, "Every man in his own order." In 1 Kings v. 17, we read, "The king commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house." Those we would understand to represent the "apostles and prophets, which are the foundation, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord" (Eph. ii. 20-21).

The laying of the foundation-stone, we think, would fitly represent the resurrection of the prophets, which resurrection would seem to be indicated by God's statement to Daniel, viz: "Go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." (Dan. xii. 13.) The days here referred to are mentioned in the 12th verse as "the

thousand, three hundred and five and thirty days," and from 538 when the abomination was set up, (so mentioned in verse 11,) 1335 years, if prolonged to their utmost, would reach to the year 1874. [For argument, see "Day Dawn."] This is one of the arguments which prove the *presence of Christ* at that time, for Daniel could not stand in his lot or be resurrected until Christ came. Besides it is also a parallel to the baptism of Jesus in the Jewish age, at which time the harvest of that age begun and he was recognized as Lord of the harvest and Bridegroom. So we understand the bridegroom came at a parallel point in this age and those that were ready went in. (Matt. xxv. 10.) Since we find that going in includes the change to spiritual bodies, it is significant that the days of Daniel and the presence of the Bridegroom occur at the same time, viz: autumn of 1874, and if Daniel stood in his lot at that time, he was raised a spiritual body; and as he represents the order of prophets and their resurrection as shown by the laying of the foundation-stones of the temple, then it would seem that the temple began to be built at that time. If this be a correct application (and it seems harmonious) and the time of building is seven years, then we would expect our change by or before the fall of 1881, as from 1874 to then would be the time given for building. It is true that the parable of Matt. xxv. is only in reference to the living phase of the church. Yet we believe that while those living "virgins" go into the wedding by coming into a knowledge of the Bridegroom's *presence*, etc., during the seven years harvest [from 1874 to 1881] yet the parable is having as it were a fulfillment on a still higher plane during the same seven years, viz.: The going into the condition of readiness for marriage of all the chaste virgins, the dead (by resurrection) and living (by translation or change.) In going into the spiritual condition "we cannot precede them." (E. Diaglott, 1 Thess. iv. 15.) As Daniel's time was up in 1874 it is reasonable to suppose that the order he represented went in at that time, since which the "dead in Christ" are being raised; and as the seven years are about complete, that we will soon follow by being changed. Matt. xxv. and the parallelism of the Jewish and Gospel ages, seem to teach that the wise of the virgins "who are alive and remain" must all come in, to a knowledge of the Bridegroom's *presence*, by the fall of 1881, when the door—opportunity to become a member of the bride—will close.

But it is possible that the change to the spiritual condition—the going in to the marriage on the higher plane—may not occur at the same moment to each individual. We suggest as *quite possible*, that the change may come to some prepared, before that time.

If the dead are to be raised before we are changed it can as well take place some time before, as a moment, and if the temple is any type it is evident that some will be raised at least seven years before the last are changed. The fact that the body or mass of the saints are assembled together when we are gathered, is intimated by Luke xvii. 34-37, and Paul in Heb. xii. 22-23, says: "Ye are come [coming] unto Mount Zion, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, and to the spirits of just men made perfect." We come to these.

The next point we will consider is that of Noah entering the Ark. It seems that the flood of forty days in the destruction of the old world is a type of the forty years' trouble here at the end of this world, (age) and as Noah entered there and escaped, so some shall enter here and escape.

"The Lord said unto Noah, Come thou, and all thy house, into the Ark. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." And Noah did according unto all that the Lord commanded him; and it came to pass after seven days, that the waters of the flood were upon the earth. (Gen. vii. 1-10.) The language in connection with this circumstance seems to suggest the idea that Noah and those with him were seven days going in, and if so, then this would harmonize with the seven years [a day for a year] building of the temple or time of going in, commencing with 1874. There is one point, however, we will notice, viz: It rained forty days after Noah entered, which would represent forty years' trouble after we enter. From 1881 to 1914 inclusive, is only about thirty-three years, hence in this respect the time differs. This is not when considered an objection to the position, for though the time of harvest and end of this age commenced chronologically in 1874, yet the trouble cannot break, in the full sense, until the saints have been taken. "Yet seven days [years] and I will cause it to rain upon the earth," should be significant, because we have expected trouble, in a special sense, about 1881, and, according to the type, we must enter in by that time. Not only has that time been looked forward to by many as a point when there would be some great change, but the parallel to the end of the Jewish age demands that there be a change for the worse, in reference to the nominal Christian church, it being a parallel to the time when favor ended with the Jews in a marked manner, shown by the seventy weeks of years mentioned by Daniel ix. 24, which time ended three and a half years after they were left desolate, just as 1881 is three and a half years from the point when the Jews began to receive favor. While this trouble is due, in the actual sense, from 1881 on, and is due chronologically to end in 1914, leaving only a space of thirty-three years; yet the trouble cannot end actually at that time, for there would be a gradual decrease "while the nations were beating their swords into plowshares and their spears into pruning hooks." (Isa. ii. 4.) Hence there could be forty years of trouble even after 1881 and not interfere with our general position, for this would only carry us seven years beyond 1914, as this now does seven years beyond 1874. We used to think it would be in the midst of a great trouble that we would be changed, but now we do not. Noah went in before it rained, and "the Lord shut him in." (Gen. vii. 16.) So now, while all things remain as in "the days of Noah," we shall be changed and then the flood—trouble will break on those who know not and are in darkness. [1 Thess. v. 1-5.]

This is shown also in the type of Moses and Aaron, for not one of the ten plagues came until after they met in the Mount. And as that meeting shows our change, then in order here, there would be none of the plagues come till after we are gathered unto Jesus, by which we would "escape all these things that shall come to pass and stand before the Son of man." [Luke xxi. 36.] It is in connection with this last type that we find additional proof of our speedy change.

Stephen says: "When he [Moses] was full forty years old it came into his heart to visit his brethren, the children of Israel." Moses at this time came to deliver his brethren, but they rejected him, saying: "Who made thee a ruler and judge over us?" After his rejection, "he fled and was a stranger in the land of Midian," when he took the daughter of Jethro, priest of Midian, to wife. (Exo. iii. 1.) And when forty years were expired there appeared to him "an angel of the Lord," at which time he was informed of God's intention to "send him into Egypt," and "this Moses, whom they refused did God send to be a ruler and deliverer." (Acts vii. 23-36.) Moses seems clearly in this case to be a type of Christ. Jesus came to deliver his brethren (according to the flesh) and was rejected, after which he takes a Gentile wife and returns, showing favor to natural Israel. (Acts xv. 14-16.) As Moses, in the first instance, Jesus came as a man, but the second time as a God, at which time He effects their deliverance. While there is a similarity in these general features, it is the time we would look at, more particularly now. The two periods in the life of Moses, at the end of which he came each time, seem to foreshadow the Jewish and Gospel ages, (each represented by forty years of Moses' life) at the end of which Jesus comes, first at the end of the Jewish as a man; now, in the end of the Gospel as a God.

This being true, one forty would end in A. D. 33, when he was rejected as king and left their house desolate. (Luke xiii. 34, 35.) Then the parallel to the end of the second forty would be 1878, when he came as king and the work of restoring them to favor began. Now, with this thought, let us turn to Ex. vii. 7. "And Moses was fourscore years old and Aaron fourscore and three years old when they spake unto Pharaoh." The fourscore, or twice forty, would bring us to 1878, in the anti-type when Christ spake to Pharaoh (the world) by an act, in restoring Israel to favor. But it says: "Aaron was fourscore and three years old." As Aaron represents us, the living saints, it would seem to indicate that we come into a position of power three years after the time, represented by the fourscore of Moses. Aaron did not *speak* until after he met Moses, so we would not in the sense here referred to until after our change. If the three years mentioned in connection with Aaron has any bearing, then it would teach our change as coming this side of 1881, as three years from 1878 would bring us inside of that time. We do not think it well to base too much on types or allegories, but when we find them in harmony with prophetic points they add additional evidence, and while we would not present any of these things as absolute, yet there is a harmony which commends them to an intelligent mind. They call for the exercise of faith on our part, especially when we remember that in reference to the coming of Jesus and our change, the apostles "say some things hard to be understood." (2 Pet. iii. 14-16.) We now have taken prophetic measurements and allegories together,

five different points seeming to teach the resurrection of the dead in Christ and change of the living between the fall of 1874 and 1881. Two or more witnesses are enough to prove any case, as a rule, and certainly God has given us abundant evidence. We are also glad to notice that all these things only corroborate previous truths, thus proving to a certainty each application as correct and causing the old jewels to shine brighter. The five lines of argument briefly stated are these:

1st. The days of Daniel ending in 1874, at which time the resurrection commenced, and since which, the dead have been going in to the marriage.

2d. The end of the seven years from that time, as marked by the parallel, of the end of the "seventy weeks" in the Jewish age ending in our year 1881, at which time we all should be in and the door closed, being the end of time of special favor to the nominal church before commencement of trouble which follows our change.

3d. The building of temple, covering seven years time, and hence in harmony with the above arguments.

4th. Entering of Ark by Noah and his house, occupying seven days (typical of years.)

5th. The last mentioned allegory in the life of Moses and Aaron.

Thus we find the types of days and years are in harmony. In view of these things let us *watch* and be *sober*, for "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. iii. 26. A. D. J.

BAPTISM OF THE HOLY GHOST

This subject is so little understood that some have confounded it with the baptism of death, referred to in first article of September number. And some of our readers have expressed themselves as being pleased with the article on Baptism of the Spirit. This is quite a mistake, as the two baptisms are entirely different. Notice that while all are exhorted to be baptized into Christ's death, (willingly submitting to death) none are ever told to be baptized with the Holy Ghost.

Some will inquire. Should we not assemble ourselves as Bro. Moody and others of our dear brethren and sisters have recently done in Massachusetts, and earnestly pray to our Father for the baptism of the Holy Ghost? We answer, No, because there is only one baptism of the Spirit promised or necessary to the church. This one baptism was at Pentecost. We are told that it came as a rushing, mighty wind and "*filled* all the house where they were sitting."

Now, notice the idea of immersion. The house being filled, they were completely surrounded by, or *immersed in* Holy Spirit. We are members of the same church and family, and that was our baptism—*one* for all, and no other *baptism* of the Spirit is ever taught anywhere in the Bible. Remember, that up to the time of Jesus' baptism by John, when coming up out of the water, the Holy Ghost descended upon him, the Holy Ghost had not yet been given to any one in the way now imparted to the church, viz.: as a comforter, guide and leader into the understanding of truth, etc.

True, the Spirit had been in the world, and was exercised upon and in certain prophets, but it was given for special occasions, and was not an abiding *presence*. It gave them miraculous utterance, but did not guide into the understanding of God's word; for, "*not unto themselves*, but unto us they did minister the things which are now reported unto *you* by them that have preached the Gospel unto you, with the Holy Spirit sent down from Heaven." 1. Pet. i. 12.

The Spirit given to Jesus *without measure*, (Jno. iii. 34,) and given by measure to all his disciples and members, (Jno. i. 16) is the spirit of adoption (into the divine family and nature), whereby we cry, "Father, Father," *i. e.*, we recognize God as our Father in two senses—first, as our creator as *natural men*, even as Adam was called the Son of God (Luke iii. 38); and now by our adoption into the divine family he becomes our Father in that divine sense. Until Jesus, no man could enter into the relation to God of adopted sons, partakers of the divine nature, because all were sinners, and God could not receive *sinners as sons*. When "the man Christ Jesus" presented himself as a being, "holy, harmless, undefiled, separate from sinners, in whom was no sin," he was acceptable with the Father; and when he offered his perfect natural life for ours, according to the will of God, it was acceptable. The Father accepted of his sacrifice—the natural, and as a gift, gave to him the spiritual, divine nature—life and body, which he had laid aside when he took the human nature—life and body. Now, when Jesus made the covenant to lay down his *humanity as our ransom*, he received the divine adoption and the spirit without measure, and the witness of his relationship came at once, (Luke iii. 22), for a voice from heaven said: "Thou art my beloved Son; in thee I am well pleased." (Luke iii. 22.)

Thus was our Head anointed with the oil of gladness. Now, were the disciples also so anointed and given the comfort and guidance of the Spirit? No; not while Jesus lived. Why? We answer, For the same reason that the prophets could not receive it thus. They were sinners in God's sight, part of the fallen human family, and the ransom for their forfeited life was not paid until "Jesus Christ by the grace of God tasted death [on the cross] for every man."

Were the disciples, believers, then received as justified, pure, sinless in God's sight the moment Jesus died? We answer that the price of our ransom was then paid, but that in God's plan Jesus must first present in the Father's presence the evidence of his death—our redemption. "Him therefore hath God highly exalted and given a name above every name," that the gift of the divine nature should come *through him* to his body (the church), for God "hath committed all judgment unto the Son," and "hath given him power over all flesh that *he* should give eternal life to as many as thou hast given him." He must first receive again from the Father, the fullness of the divine nature before *he* could bestow the spirit, the seal of sonship. Remember, the Head only, had so far, received the comforter, or evidence of adoption, for the Holy Spirit was not yet given, because that Jesus was not yet glorified. (John vii. 39.)

Thus the church, as instructed, were waiting to be imbued with the spirit which should guide them in understanding the scriptures (Old Testament) and the words of Jesus. When the spirit did come, it immersed them all by filling the house. This spiritual baptism came to the church directly from *her Head*, as Peter testified. "Jesus, therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost (having come fully into possession of spiritual power, as promised), *he* hath shed forth this which ye now see and hear." Acts ii. 33.

The Holy Spirit—"Spirit of truth"—thus given as the church's teacher, begins the work by distributing certain *gifts* to certain members of the church. All (the church) received of the spirit of adoption, but some received of the gifts of the spirit. These gifts varied, according to the character and natural ability, etc., of the person; the object of the Lord in bestowing these gifts being, that every one who received them should profit withal (use them profitably for the good of the church and the advancement of truth.) 1 Cor. xii. 7.

Paul explains the matter, saying, "Wherefore it is said, Having ascended on high, he led a multitude of captives, and gave gifts to men." "He gave indeed the apostles, and the prophets, and the evangelists, and shepherds, and teachers." Why did Jesus give these gifts? "For the complete qualification of the saints for the work of service, in order to the building up of the body of the anointed one." Eph. iv. 12. Diaglott.

Here only the *chief gifts* are mentioned, but in 1 Cor. xii. we have these and other graded "diversities of gifts." And those whom God hath placed in the congregation are: first, apostles; second, prophets; third, teachers; next, powers; then gifts of cures, assistants, directors, different languages. All are not apostles; all are not prophets; all are not teachers, etc. . . . But you earnestly desire the more eminent gifts, and yet a more excellent way I point out unto you."—Love: "If I have prophecy, and know all secrets and all *knowledge*, and if I have all faith so as to remove mountains and have not LOVE, I am nothing." (Diag.)

Now, we inquire, has this spirit ever been withdrawn from the church? If through the various gifts and channels then arranged of God it was sufficient in quantity and quality to do the work assigned, viz.: to guide the church into truth, then has it lost any of its power and efficiency *now*, that we should ask for a *baptism* again? No beloved, the comforter abides with us in full measure; Jesus, our head, poured it out abundantly and sufficiently once, and it remains with us.

True, some of the *gifts* are departed, but the chief ones remain. We still have the *apostles* and *prophets*. These being dead, yet speak to us, and that more clearly and forcibly than to our brethren who saw them face to face. The word declares that "there are differences of *administration*, but the same Lord." Our Lord has, to some extent, changed his administration, but he, as Head, is still ruling over his body. The same spirit continues, but with diversities of operations. It does not now operate (usually) by the lower gifts of

tongues, cures, etc., probably because the ignorance which made it expedient then, has now given place to knowledge, so that instead of coming together and speaking or praying ignorantly, in an unknown tongue, we can now, when we assemble ourselves, speak to one another of the teachings of the Lord and his apostles. God still continues, to some extent, the gifts of teachers (called prophets, 1 Cor. xiv. 3-5.) evangelists, shepherds. The manner of imparting the Holy Ghost used to be by the laying on of hands of the apostles, or sometimes, of others designated. (Acts ix. 11-17.) Here again we see a "difference of administration," [but the same Lord and same spirit] for now, without laying on of hands [even as Cornelius] we, when we consecrate ourselves, fully receive the spirit of adoption, whereby *we* can recognize God as our *divine Father* as well as Creator. We find ourselves "led of the Spirit" and guided into the truth day by day, and we *know* that "as many as are led by the spirit of God, these are the sons of God." And wherever we find the fruits of the spirit we may be sure that the spirit dwells there, else the *fruits* could not exist. We should be more anxious to possess *the fruits*, than the gifts, of the spirit. Paul exalts one of the fruits, LOVE, as being more desirable than any or all the *gifts* without it.

Let us for a moment look at the type which seems given to illustrate our anointing of the spirit, viz.: The anointing of Aaron. (Lev. viii.) The holy oil, type of the Spirit, was poured upon his *head* in profusion. So the spirit was given to *our Head*, Jesus, without measure. As the oil ran down all over Aaron, "even to the skirts of his garments," so in due time—Pentecost—the (oil) spirit descended from our exalted Head upon us his body, and all through this age, it has flowed down, down, touching every child of God. Now, to ask God for fresh baptism would be to ask amiss, for if His word abide in us, we should remember that he said: "The Father shall give you another comforter, that he may *abide with you forever* [*aion* the age], even the spirit of truth." Jno. xiv. 16.

Now, while it would be no more proper for us to pray for another *baptism* of the spirit than it would have been for Moses to have anointed Aaron *twice*, still as individuals, you and I may not have our hearts as full of the spirit of truth as it is our privilege to be. As God's children, we are entitled to "be *filled* with the spirit," and we cannot ask for this *filling* too earnestly, nor too frequently go to the *fountain of truth*—the word of God, at which we may copiously drink into his spirit. The more of the spirit we receive the more we will have room for. The new spirit of the new nature displaces and removes the *old*, carnal or fleshly spirit, and gives us room for more. And we repeat, there is abundant measure to fill full all of our "earthen vessels."

ZION'S TRAVAIL

Zion is a general name for the entire nominal church. At present in the mortal, flesh and blood condition, she cannot enter into the kingdom of God; the spiritual condition must first be reached. At present God holds out to her "exceeding great and precious promises" by which (promises) some children are begotten in her to spiritual life.

We have already noticed that under various figures, as Babylon's fall—Israel's stumbling—coming through great tribulation—saved so as by fire, etc., the word of God pictures severe anguish and trials coming upon the church during "the harvest" or end of the Gospel age; and the text to which our subject refers describes it as travail. Travail is deathly anguish, and like the other figures used, is powerfully illustrative of the severity of Zion's trouble. The illustration shows, too, the necessity of the trouble; without the travail Zion's children cannot all be born—delivered.

We have seen that the trouble upon the world begins by the overthrow of the nominal church, and indeed every day since 1878 where we believe the nominal church was given up to her travail [It, however, will not fully commence until the "first born"—"little flock" are *born*, an event expected during 1881.], seems to witness the uprising of new elements for her overthrow. Spiritualism is misleading thousands and infidelity tens of thousands. Col. Ingersoll alone is doing a wonderful work in the way of sowing seeds of contempt for Zion, which already are taking root and must soon bud and blossom into open opposition to her. We believe that there is not a single person who hears his anti-religious lectures with candid and unbiased mind, who has not had his faith in the teachings of the (so called) orthodox churches unsettled forever. Those only who have seen to some extent the inconsistencies of the churches, the errors of their teachings, and have caught a glimpse (at least) of the great loving plan of God relative to the blessing of *the world* in the ages to come, can come away unshaken.

The nominal church of the third century began to leave the word of God for the traditions of men, and abandoned the *narrow way* for the easier road of harmony with the world. This resulted in Papacy's exaltation to power, and the substituting of the churches fiat instead of the Bible as the only law of Christians, and the destruction of all Bibles known to exist—it being claimed that they were no longer necessary, but actually pernicious, as the voice of the church was the law of God.

We would not be understood as intimating that all the children of Zion have been engulfed in Papacy. No, we believe that all through those dark ages there were members of the little flock who maintained their walk in the narrow way. Some of them were known as Waldenses, Huguenots, etc. This reign of Papacy led to a sad condition of ignorance, superstition and blindness of truth, which was only partially relieved by the great work known as the Reformation. We would not be misunderstood as intimating that the work of the Reformers was little or valueless; on the contrary, we believe theirs was a grand work. Taking the Bible, neglected and prohibited for years, they boldly preached the necessity of taking it as the only rule of faith and practice, and not the creeds of the church, and the result of their preaching was evidently, the development of many noble Christians as well as a general arousing of nominal Zion. And had the work there begun, been continued, Zion would not now be in her present deplorable condition, saying: I am rich and increased in goods, knowing not that she is really wretched. and miserable. and poor, and blind. [Rev. iii. 17.] But, elated with the victories over some of the Romish darkness and error, the church of the Reformation soon sat down self-complacently and at ease, evidently forgetting that though then in the light, she should walk (advance) in the light, and that if she sat down at ease the "light which shines more and more" would go far beyond her, and she would soon "sit in darkness."

Again, Zion follows Papacy's rule of putting her creeds instead of the word of God, so that all offenders at her bar are tried by the "authorities" or "standards" of the church; by which is meant, not God's Word, the Bible. but the word of the founders and lights of *their church;* forgetting that the one church or body of Christ which admits of no schism, has but one authority or head—the Lord Jesus—by whose written word every member's faith and practice must be judged—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Nominal Zion recognizes no increase of light shining more and more (Prov. iv. 18.) No, she is perfectly satisfied with the light of the fifteenth and sixteenth centuries. But there are some who cannot be bound to the dim light of bygone days, understanding that the same Bible which accomplished the Reformation work is necessary to the Christian's growth in grace and knowledge today.

Because the Protestant churches have adopted methods like that of Papacy, avoiding many of the grosser sins, but, nevertheless, like her being joined to the world and seeking its favor, establishing church authorities instead of God's word, etc.; because of this likeness to her they are Scripturally reckoned as her daughters, and she is called the "Mother of harlots." These all, Protestant daughters and Papal mother, as well as the few who walk in the light, and recognize the authority and control of neither, but of God's word only—called "they that have not worshiped the beast (Papacy) nor its image" (Protestantism)—all of these are Zion, in the general sense, and include both wheat and tares. [Matt. 13.] Because she loves this present world and will not walk in the narrow way, in which the light shines, she has never been fully freed from Papal error and darkness, and the truth she holds is so mixed with error that she is unable to defend it against the attacks of infidelity and other devices of the enemy, to accomplish her final overthrow.

We have already seen that the trouble upon the world is spoken of as the seven *last* plagues, which intimates that some preceded these *last*. We saw by looking at the types —the plagues upon Egypt, that there were three first and seven last, which first three we understand to be the trouble or travail of Zion, during which three plagues or travail, all of the wheat will be separated from the tares—all of God's *real* children will be separated from the *nominal* church

in obedience to the call, "Come out of her, my people," etc.; and these will be protected during the *seven last pl gues.*

We have learned that two classes of children of God are to be born of Zion. We understand that our present condition is that of begotten, embryo children, and that our resurrection or change to spiritual conditions will be the birth into the perfection of our new nature, to which we are now begotten. The *first-born* of Zion's children is, the Christ —Jesus and "the church (*ecclesia*-body) of the first-born"— these, with him, constituting the "little flock," to whom "it is the Father's good pleasure to give the kingdom." The after-born children of Zion constitute the "great multitude that no man can number," who "wash their robes" and "come up out of great tribulation," who with palms stand "before the throne," in which the *first-born*, overcomers sit crowned. Christ (Head and body), the first fruits, (first-born,) afterwards they that are Christ's at his [*parousia*] presence (1 Cor. xv. 23)—the day of wrath. Those gathered during that day are the "many brethren" of the "household of faith."

If, now, we have Zion, her children and her travail before our minds, let us notice some scriptures which bear directly on the birth of Zion's children. Isaiah, (lxxvi. 7, 8.) referring to the matter, says: "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For, as soon as Zion travailed, she brought forth her children."

What a clear picture is this! The "great multitude" of Zion's children will be *born* after her travail—come up to glory through great tribulation. But her first-born is an exception to this rule; it—Christ Jesus the Head, and the members of the body—will be *born*, come into the perfect spiritual condition "like unto Christ's *glorious* body" before the *travail.* Yes, before she travailed she brought forth, before her pain came she was delivered of a man child. How much this is in harmony with Jesus' instructions; while intimating that the time of trouble would come upon *nearly all*, he says: "Watch ye that *ye* may be accounted worthy to escape *all those things* coming upon the world." The overcomers escape *all* the travail of Zion and the wrath on the world, share the kingdom with their Lord, and as members of his body, are "joint-heirs" with him and "inherit all things." This is the seed of the woman that shall crush the serpent's head. This is "the seed of Abraham."

This is the *one body* whose Head Jesus was "The first-*born* from the dead" eighteen centuries ago, whose body will also be born before Zion's travail. These are the "kings and priests unto God," who, during the present age have at the same time been, both the household of priests typified by Aaron's sons, and also the members of the High Priest's body. These during the Millennial age will be, with their *Head* "a priest upon his throne."—Thou "hast made us (the body) unto our God kings and priests, and we shall reign on the earth" (Rev. v. 10.)—their reign in the exercise of this double office, being typified by Melchisedec—"King of Salem [peace] and priest of the most high God." This is the company that follow the Lamb here, and will do so hereafter, to whom he said, "Fear not, *little flock*, it is your Father's good pleasure to give you the kingdom."

These two companies, the few before, and the many after travail, are the only children ever born to Zion. (The type shows that she dies in travail) *i. e.*, the Gospel age here ending, the Gospel church will no longer exist as an earthly institution, and thereafter exist only as the glorified, spiritual city or church. These two companies, as heretofore shown, are the only ones to whom the high calling of becoming sons of God on the spiritual plane is offered; the only ones *begotten* of the Spirit, consequently, the only ones who could be *born* of the Spirit.

The blessing which comes to the *world* is never called a begetting to *newness* of life—or a new kind of life, but a restitution (restoring) of the old life, which is forfeited by reason of disobedience and sin. For there shall be a restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. (Acts iii. 21.) The church, on the contrary, are begotten to a *new nature*, which implies new powers, and a new form, for "as *we* have borne the image of the earthly (natural) *we* shall also bear the image heavenly" (spiritual).

The grandeur of *our* high calling, is but imperfectly seen until we realize that it shall be our pleasurable work during the Millennial age when joined with our head to *restore* the human family to all the perfections of mind and body, lost through Adam, brought back by Christ's death. Beloved, let us more highly appreciate "our high calling, which is of God, in Christ Jesus."

RACHEL A TYPE OF ZION

Many types are furnished us illustrative of the two houses of Israel (natural and spiritual), and their relationship to each other; yet no two of these illustrate *exactly* the same features. Among the more prominent we might mention Ishmael and Isaac, who represented the natural and spiritual seeds of Abraham, both of whom were blessed, but not to the same degree. Their mothers, Hagar and Sarah, we have seen to be types of the Law and Gospel covenants, under which the two seeds are developed. Isaac and Rebecca, another beautiful type, shows us the relationship to which the "little flock" shall come as the bride of Christ, when she becomes joint-heir with him. Jacob and Esau typically show how the natural seed, though first developed, failed to receive the choicest blessing. As "Esau sold his birthright for a mess of pottage," so natural Israel, when they might have inherited the (spiritual) promises, chose instead natural things. The Gospel church, represented by Jacob—though developed later, gets the choicest blessing—the spiritual. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of *faith;* but Israel, which followed after the *law* of righteous, hath not attained." [Rom. ix. 11, 30.]

But now another type not before noticed by us, presents itself, and is fully as clear, when seen, as the others, and illustrates particular features of truth not pictured in the others. Rachel, seems to be a type of the Gospel church in many particulars; and her sister Leah would correspondingly represent the fleshly Israel. Jacob served seven years for each of these, which might be understood as typifying the equality of the two ages—Jewish and Gospel—which we have already found to be of equal measure.

Again, as Rachel was the one chiefly loved and first promised, so the Gospel covenant, the most desirable, was made *before* "the Law" covenant [Gal. iii. 8, 17.] though the latter was first recognized, and the children of the flesh born first, (Rom. ix. 8) called "Israel after the flesh." (1 Cor. x. 18.)

But our chief interest centers in Rachel. Her first born was Joseph, who seems to be a type of "the Christ." He was exalted next to Pharaoh (type of God.)—"Only in the throne shall I be greater than thou." So it is true now of our head (Jesus) and will soon be true of the *whole body.* "Him hath God highly exalted, and given him a name that is above every name." We understand then that Rachel's first born typified the little flock, to whom it is the Father's good pleasure to give the kingdom—whose head is Jesus.

Her second child, in the travail of whose birth she died, was Benjamin, who we believe typifies the "great company" who are born after the "great tribulation."

How this type harmonizes with the foregoing article. How perfectly does Rachel typify Zion, having two offsprings —the first *to rule;* the second, also beloved, born after travail —death anguish. How the death of Rachel shows the end of Zion's career as an earthly church when the "great company" are born after the trouble.

Joseph, when in power, blessed his brethren, and ultimately made himself known to them. So we expect that when the kingdom is given to the "little flock" in the very beginning of the reign, the time of trouble will be so ordered as to bring our brethren (the second company still in the flesh and "Israel after the flesh"—Benjamin and the brethren) into such a position as will result in their blessing. The distinction made between Benjamin and the other brethren is shown in Joseph's blessing him with five times as much as they received. (Gen. 43.34; 45:22) which shows the greater blessing of the spiritual brethren, typified by Benjamin, over that of the natural brethren, fleshly Israel, typified by the sons of Leah.

THE PITTSBURGH MEETINGS

We have meetings every Sunday from 2:30 to 4 P. M., and a Wednesday evening meeting at 7:30 o'clock. It was quite a neglect, that a regular standing notice of these meetings has not been kept in the paper from the first.

LAY UP FOR YOURSELVES TREASURES

Every person you know and every person you don't know, is a treasure seeker.

A is seeking wealth; he rises early, labors hard and retires late, plans, studies, contrives, bends every energy of his being to get his prize. He would tell you that he does not care for *money*—does not worship it—yet poor man he is evidently deceiving himself; his actions speak louder than words. He would labor *so* for no person or thing he does not *love*.

B is seeking honor and respect; he bends his energy to that end; money nor ease nor any other thing would purchase his *honor*. He says "A good name is rather to be chosen than great riches. I will leave to my family a legacy of honor." He loves *honor* and shows it by his actions.

C is seeking pleasure; give him pleasure, jollity and mirth and he will give you his purse, his time, and sometimes his honor; this is a pleasure seeker.

D seeks for *fame*, and art or war, or science, or the pulpit, or stage are merely stepping-stones to the attainment of the treasure which he seeks; the applause of men—*fame*.

E loves office and power; he becomes a politician and seeks it as his prize. He drops business, family, pleasure, friends, ease; all go; all are sacrificed if need be to gain the prize of his ambition—this treasure he loves and seeks.

F has no ambition beyond the comfort of family and friends, and the social pleasures of home. Thought and muscle are taxed to this end.

G seeks approbation of others, and dress of person, or of children, and by act, word and look she studies to obtain this aim of her life. No labor is too great, no method too low, no time too valuable if she can excite admiration.

H loves self and seeks personal *ease*. He likes money because it will give him ease. He likes civilization and improvements because they will be of use to him; he thinks favorably of wife, children, friends and servants, because they are useful, convenient and can assist him. He worships ease and loves it.

Dear brother and sister, here we have the pictures of the treasures of all our neighbors among them? Say not that your aim is a blending of this with others. Experience of the wisest men is, that success in life is attainable only by the concentration of aim and powers upon *one* attainment; that man's life is too short and his powers too feeble to reach several goals or prizes; to obtain more than one *treasure*.

Do I hear you say that the prize for which you are running is a heavenly one and that you are laying up your treasure in heaven? I am glad that when you hold these treasures up before your mind you recognize them all as *earthly*, which the moth and rust of time will soon destroy. I am glad if your hearts have not become so fond of these things, that you worship them and think them beautiful. But let me put it plainly: Would your neighbor judging from your daily acts not suppose that you are bending all of your energies for some of these prizes? Is he deceived, or are you, with reference to your real aim? Do not your actions as well as his, speak louder than words? What is your real treasure, the thing which you really love?

The prize set before us in the gospel is far greater, far grander, far more pleasurable, far more honorable and far more rich than all of earth's prizes combined; and in addition it *fadeth not away*. If we obtain our prize we will have "a far more exceeding and *eternal* weight of glory." If we reach the goal of our race, we shall be the bride of the Lamb—*heirs* of God, joint heirs with Jesus Christ our Lord. "They [the world] seek a corruptible crown, but we are *incorruptible*" one—"a crown of life [immortality] which fadeth not away."

Do you say that you expect to gain both this heavenly prize and also some earthly ones? Not so, not only does human experience teach that life is too brief, but God's word assures us that we "cannot *serve* God and mammon," (the world).

If these earthly prizes are obtained by so much effort, self-denial and perseverance, how about our great prize, should it not have yet more demand for our sacrifice of comfort, etc., in its acquirement? Yet, now look at it—your life labor; what is it for? You are a farmer, let me ask you, For what is your labor spent? I plow, sow, reap, raise stock, provide for myself and family, give to the support of religion, and lay up some each year by which I add farm to farm. What treasure did you lay up in heaven?

You are a merchant; let me ask you, For what is your life and labor spent? I attend to my business diligently early and late: I allow nothing to hinder it. By careful management and by giving it all of my time and ability, I am able not only to provide the comforts, but some of the luxuries of life for my family. I give a tenth of all my profits to the Lord in benevolent and religious ways, and besides I have accumulated considerable property. What treasure have you accumulated in heaven?

You are a tradesman or mechanic; how are you spending your life and labor? I give my time, labor and talent to my trade. I get as many of the comforts and luxuries of life as possible, and *if I could* would lay up some earthly treasure. I give my time and energy as fully or more so, than some who have better success. What time and talent have you expended seeking the heavenly treasures?

You are a housewife; how are you spending the life and labor consecrated to God's service? I spend it all in my household duties, and when I make home very comfortable, and do all the little things I can to make it elegant and tasteful, and to keep my children looking the picture of neatness, and receive and make some calls among my worldly friends, that together with my own personal adornment takes up all of my time. What treasure, what little things have you made ready for your heavenly mansion?

You are a widow—what are you doing with your life and talent consecrated to God's service? My life is an humble one, and my opportunity for doing good is on a small scale, but when I learned from God's word that I was redeemed from sin by my Lord and then heard of the high calling to be of the Bride of Christ, a joint-heir to an inheritance incorruptible . . . . that fadeth not away, I asked upon what *conditions*, I might be one. The word informed me that I was to make a complete consecration of myself, mind and body, talents, reputation, influence, to the Lord to be used thereafter as his and I was to be as one dead, so that with Paul I could says: "I live, yet not I, but Christ liveth in me." So then, the will and talents, and all, would be his, and used by him. I have so little to give him; I have little talent, no money, and almost no influence, and almost feared I need not come, but the word assured me that what our Father wanted was my heart and my consecrated service, that he had plenty of money and reputation. So then I came: I gave myself all to him.

"All for Jesus! All for Jesus!
All my beings ransomed powers;
All my thoughts and words and doings,
All my days and all my hours."

When I had fully consecrated all, I realized that it must not be in word only, but also in *deed*. I therefore sought direction from the word and prayed for understanding of it. I asked myself, Does the Lord want me to go out into the streets and preach and expect food and clothing to come miraculously for myself and child? I found that God's will was that I should spend some time and labor earning a living—that he that provideth not for his own household is worse than an infidel. I found too, that Paul labored, working with his hands, that he could not be chargeable. So I went to work as usual, knowing that if I was acting as God's agent, he wanted me to eat, and dress to his glory. Then came the query: Shall I labor and save money, so that in a few years I can stop all kinds of labor, and give *all* my time to God's service? And again the Word answered: "Lay not up for yourselves treasures upon the earth"—and again: "Having food and clothing therewith be content."

Next I inquired, How comfortably shall I live; how much time shall I spend in the support of the old *"earthen vessel,"* and how much could be devoted more directly to God's work? I ordered and regulated my time so that none of it might be wasted—eating, working and sleeping were all arranged with a view to the glory of God, and I found that I had three hours for my consecrated work. As already stated, my ability is not great and I wondered how I could make use of so much time. I said to myself, It is of utmost importance that if I am God's representative and child, and going forth as his servant, that I should know as much as possible of Father's will. I must therefore, spend some of my consecrated time in feeding my new nature and *embroidering* my wedding garment. Father tells me to "search the scriptures," so with my Bible and my "WATCH TOWER," I daily spend one hour—not in *reading*, but in earnest study. I searched and found

daily spiritual food and my "daily bread" sometimes took two instead of one hour.

How should I use my other hours? I sought the WORD again. It said we were to spend our lives "doing good unto all men as we have opportunity, especially to the household of faith," and I looked at Paul, Peter and Jesus who said, "Ye have us for examples," and "He hath set us an example that we should walk in his footsteps."

Yes, this made my way clear. My chief object should be to give spiritual help, or secondly any temporal aid or comfort to those needing it. If there were two needing, one a saint, the other a sinner, and I could help only one, the preference was to be shown for the saint.

I first visited my next-door neighbor, who has sickness and trouble, helped her to straighten her home and spoke a word of comfort and cheer and pointed to her a shadow of a great rock in this weary land where she might find solace and protection from the fierce rays of affliction. I felt grateful to Father for thus permitting me to comfort a cast down one.

I next called on a lady of whose deep piety and christian character I had heard much, which led me to suppose that she lived very close to God. I wondered if she knew anything of God's great loving plan—of the Bride, the second company and the restitution of mankind in general to their former perfection, as the result of Christ's ransom. I found her zealous and earnest in the Lord's service but her zeal was not according to *knowledge*, for she loved mankind and seemed to fear that God did not. She was carrying burdens, etc., and I thought how much good it would do this dear sister of the household of faith, if she knew as we do, God's loving *plan* of salvation.

The thought occurred to me, You asked God to use you in his service, may be he is about to use poor you as his mouthpiece to tell this other dear child of his plan. The thought made me feel humble, for I realized my own littleness and I feared lest I should not so present the subject to her, as to avoid arousing her prejudices. Secretly I asked for wisdom. I introduced myself as a child of God and heir of glory come to spend a half hour in Christian intercourse. We talked of personal experiences and of the love of God manifested toward each of us, and I found no opportunity then of introducing much of the plan to her attention, merely suggesting that it would be blessed when the millennial reign would subdue evil and the "knowledge of the Lord fill the whole earth," and on leaving I gave her one of our new tracts—No. 1.—"Why Will There Be a Second Advent?" She thanked me, promised to read it, and invited me to come again, which I did, taking other tracts and our paper. That sister is now rejoicing with us in our grand hopes and says her Bible has become a new book to her.

Thus my time was spent from day to day, until the *three* hours were not enough and became four, and I doubt not if Father sees best he can so provide for our temporal wants that I can give *all* my days and hours in this blessed work. It sometimes brings reproaches and scoffs from those who misinterpret my motives, but "in his service pain is pleasure," and I rejoice that I am counted worthy to suffer reproach for the cause of the Master. It seems to bring me more close to him who set us the example, and I consider him who endureth such contradiction (opposition) of sinners lest I should be weary or faint in my journey in "the narrow way."

These five pictures represent persons who have consecrated all to God, who have covenanted to become dead to earthly aims, and ambitions and prizes, and have entered the list of those who will strive for "The prize of our high calling" and "seek for glory, honor and immortality"—the honor, the glory and the life promised only to the bride—the overcomers, who keep their covenant.

Let us not deceive ourselves, brethren, into thinking that the Scriptures mean the opposite of what they say when the message of the Master reads—"Lay not up for yourselves treasures upon earth"—nor conclude that it has no meaning when it says: "Lay up for yourselves treasure in heaven." Think not when you are spending all your energies for self and money making, that you are following the instructions of Jesus, denying self and walking in his footsteps. He spent his time and energy in teaching and doing good to others.

Why, Brother Russell, what strange views you hold on this subject! I fear you are erratic. Do you forget that the Apostle enjoins that we be *not slothful in business*, fervent in spirit, serving the Lord? Do you forget, too, that Jesus in the parable condemns the servant who hid his money in the earth, and commends those who traded with their talents and increased them? Would you have us stop business? Would you have us sell our property and give or throw it away? Are we not to be God's bankers, subject to his check, or order?

No, dear friends, but I am convinced that in this particular all Christians have been led from the scriptural rule and instruction by the customs of the world, ably supported by the *selfish* principles of the old, fallen, human nature. When the Lord engaged with us and sent us into his vineyard, we said, I go, sir; and then supposed we were living up to our contract when we had done some labor one day in the week, spending six times as much of our time, and amazingly more energy, in the accumulation of our earthly treasure than in his service for heavenly treasure. And if this is so the sooner we look at the matter fully and honestly, the better.

I will answer your queries. I am aware we are not to be *slothful* in business, but is there not quite a difference between doing with your might what your hand finds to do, both in the Lord's service and in the proper care of these bodies, etc., on the one hand, and giving all your might and power.

"All your days and all your hours"

in laying up earthly treasure (or trying to do so) and giving the *hand* no opportunity or time to do for the Lord. Should we not pay some heed to the portions of that text which require us to *serve* the Lord and be fervent in spirit? Should we so exaggerate the statement "not slothful in business," as to cause it to sap all the forces of our being, prevent our serving the Lord as we have covenanted to do, and cool off and starve out the fervency of our spiritual nature which we have no time to cherish or *feed* with God's Word? Is this your understanding of "not slothful in business," my brother, my sister? No, I am sure it is not.

To your second question I answer: Yes, I remember the parable of the Talents given to the servants, etc. These talents represent our abilities. When you came into covenant with God you gave him yourself. If you were an orator, count that five talents; if you were wealthy, count that two; if you had some power to make plain to people in a private way, God's love, count that three; if you could do none of these things, but could speak a word of kindness and sympathy and pave the way for others to declare the riches of God's grace, count that one. These talents were *yours;* and you presented them to God and he in turn handed them to you again, telling you to use them and increase them *in his service.* Thus he departed saying to us, as his church, "Occupy till I come." At his coming he reckons with the servants and rewards them as they had made use of their abilities in his service.

Paul's talents we will suppose to have been *oratory.* If Paul had gone to tent-making as a *business*, to make and lay up earthly treasure, or if he had used his oratory for the applause of men, or worldly wealth, it would have been the hiding of his talents in the *earth.* In a word the parable of the "Talents" shows that you and I are responsible for the best use in God's service of *all talents we may possess.*

Would I have you sell your goods and give or throw your money away? The money and goods you possess should be reckoned as the Lord's and you should use it as his word directs—neither wastefully, nor carelessly, nor grudgingly; but "whatsoever ye do, do all to the glory of God." But it is one of the mistakes we have made, to suppose that we are God's *bankers*, possessing either little or much of his money. He does not give it to us as *bankers*, but as *stewards*, and the difference is this: the banker keeps money and merely pays out when he receives an order from the owner. The steward is entrusted with the money *to spend* in the owner's service. So God makes all his children "stewards of the manifold grace (numerous gifts) of God." Some possess many, others few. According as they possess these gifts, they have a stewardship to fulfill in disposing of them. If wealth be one of these, it is your duty as a faithful steward to find ways and means of *using* it to God's glory. He has given us many ways and opportunities of doing this. It may be spent in spreading the truth, or in ministering to the necessities of the saints, or for the poor in general, or in any of a hundred ways that may be presented to your attention, and commend themselves to your judgment—"doing *good* unto all men as you have opportunity, especially to the household of faith."

Money is useless except as it can do some good to somebody, therefore, if you have it, use it. God is the great *giver* of all good, and wants his children to partake of this feature of his divine nature—love—benevolence.

Would I have you quit your business, quit your farm, quit your trade? That depends on circumstances: If you are devoting more time to your business than is needful for your *necessities* and the *proper* support of those who are dependent upon you, and the various avenues you may have for money in the Lord's service, then I should say stop some of your busi-

ness and use the talent which would go to laying up treasure on earth in some branch of the Lord's service.

Are you wealthy? If so, I would suggest that you stop at once the work of money gathering and "heaping treasure for the last days," and go into the Lord's service with the same talents used in the service of self, and see if you can spend it as freely and as rapidly as you could make it. Make it your *business to serve the Lord* and then be—"not slothful in business." If you had lived in harmony with the commands of the Lord, it is altogether probable you would not now have so much. Make amends for past neglects—go into the vineyard and though it be the "*eleventh* hour," you may yet receive the "penny" (immortality).

But I am well aware that few of our readers are rich in earthly treasure. "Not many rich . . . . hath God chosen, but the poor of this world," rich in faith, heirs of the kingdom." What would I say to those not rich? I would say that probably *you* are not to blame for not being rich; perhaps you worked as hard, and planned as much, to get riches as some who did get them; perhaps you are not poor because you spent your time and talent and money in God's service, diligent in *his business*. How is that? ask yourself. If that has been your failing, begin anew to put forth your principal energies in laying up treasures in heaven. Let the principal work of life be, to render to God the things that are God's—the things which you covenanted to spend in his service—*your all*. If you thus "seek first the kingdom of God and its righteousness, all these (earthly things) shall be added unto you," probably not many of the luxuries of life, but *all necessities* will be sure.

To the mothers and housewives let me say: Do not forget all other duties and privileges while attending to one. If we consecrate all to God and then in every act seek to know and do his will, I understand that every such act is accepted of him as done in his service. He has placed you in a responsible position; your first duty is to see to the comfort and good of husband and children, and with such things God is well pleased. But do not forget that *all* is to be done as pleasing the Lord. Therefore remember the words of Paul regarding the dress, the hair, etc., both of yourself and your children, and so order your time that you will have some of it for partaking of spiritual food and some for ministering to others.

If you have means and can employ servants and thereby have *your own time* to spend in the work of the Lord, we would suggest that as a wise use of time and money to God's glory.

Finally, to all we would say: We recommend to your careful study and imitation example No. 5—the widow—as being a practical illustration of the teachings and acts of Jesus and the apostles, and warn you to lay aside earthly treasure seeking, as calculated to weigh you down to earth and result in your losing the prize for which we are running and which we believe is so soon to be realized. Use earthly things—Money, talents, reputation, all, as means to help you to make your calling and election sure, just as a man seeking earthly wealth uses every ability for the accomplishment of his ends. Let us lay aside every weight and run with patience the race set before us, looking unto Jesus.

Does some one object that so living and not laying up treasure on earth would lead to want when sickness comes? I answer, It would bring you into a position where your trust in God's promises would have opportunity for exercise. But living thus closely to God you could claim all of the promises. "*No good thing* will He withhold from them that walk uprightly." "For we *know* that *all things* shall work together for good to them that love God (and show it by obedience to his word) to the called according to his purpose." Besides I suggest that sickness is spoken of in scripture as being largely the result of sin, and the work of "him that has the power of death; that is, the devil." The whole world through sin has come under his control, but when any become disciples of Christ they are transferred out of the kingdom of darkness into the kingdom of God's dear Son. These, it would appear, are no longer subject to Satan except as his power may be permitted of Jesus and overruled for our good.

While our Lord may sometimes permit Satan to afflict his sheep for their development and perfection, sometimes, as in Paul's case, permitting "a thorn in the flesh as a messenger of Satan to buffet" them, yet we believe that as a rule if we were using our powers entirely and conscientiously in God's service we would not be so subject to sickness. "If we would judge ourselves (see that we live in obedience to God's will) then we should not be judged of the Lord, but when judged we are chastened of the Lord, that we should not be condemned with the world." (1 Cor., xi.: 31-32).

James intimates the same thing when he says: "Are any sick among you? . . . . The prayer of faith shall save the sick, and *if he have committed sins they shall be forgiven.*" Jesus implied the same thing when, before healing, he usually said, "Thy sins be forgiven thee." It is for us, however, to follow the voice of our Shepherd and to trust him while we follow him.

OUR TEACHER

"What man is he that feareth the Lord? Him shall He teach in the way that He shall choose." Ps. xxv. 12.

Let Him teach thee, weary soul; Isa. i. 4.
Let His hands now make thee whole; Job v. 18.
Let His peace thy heart control,— Col. iii. 15.
Let Him teach thee.

Into paths of righteousness Ps. xxiii. 3.
Let Him lead and let Him bless; Ps. lxvii. 7.
Let Him save thee from distress,— Ps. cvii. 18.
Let Him teach thee.

Let Him guide thee with His eye; Ps. xxxii. 8.
Let His hand thy need supply; Phil. iv. 19.
Let His goodness satisfy— Ps. lxv. 4.
Let Him teach thee.
Let His good word sanctify: Jno. xvii. 17.
Let the furnace purify; 1 Peter i. 7.
Let Him say "Fear not; 'tis I" Mark vi. 50.
Let Him teach thee.

Let Him probe thy heart within; Ps. lxvi. 10.
Let Him search out every sin; Ps. cxxxix. 23.
Let the glorious light shine in,— 2 Cor. iv. 6.
Let Him teach thee.

Let the Shepherd kindly feed; } Isa. xl. 11.
Let Him gently, gently lead; }
(He'll not break the bruised reed), Isa. xlii. 3.
Let Him teach thee.

Let Him give thee songs at night; Job xxxv. 10.
Let Him make the darkness light; Isa. vlii. 16.
Let Him set thy spirit right,— Ps. li. 10.
Let Him teach thee.
In the tumult let Him hide, } Ps. xxxvii. 5. } Ps. xxxi. 20.
Let Him keep thee at His side Ex. xxxiii. 21.
Let His name be glorified,— Isa. lxi. 3.
Let Him teach thee.

"CAST NOT AWAY THEREFORE YOUR CONFIDENCE"

To the words of Paul, Heb. x:35-38. (Diaglott) your attention is requested. The reading of verse 37—"For yet a very little while indeed, the coming one will come (be present) and will not delay"—indicates that these words of the apostle, although applicable in a certain sense previously, are mainly so *in the presence* of the Son of Man. And we understand the words here penned by Paul, to have been given by the Spirit especially to us, who are living in the days of Christ's presence—the harvest, or end of this age. And you will remember that much of Paul's writing is especially to *us* who are living in the close of the Gospel Age—for instance: "In the last days perilous times shall come," &c; again: "Take unto you the whole armor of God, that ye may be able to stand *in that evil day*" "the day of the Lord;" again: "For the fire (trials) of *that day* shall try every man's work of what sort it is." The same is true of many, if not all the writings of the Old and New Testaments; in fact the great burden of the prophets' and the Apostles' writings seems to be with reference to the end of the Jewish and also of the Gospel age, especially the latter.

Since then, we see that these words of the Spirit, were given especially to us who are living "in the days of the Son of Man"—"the evil day"—we should give them the more earnest heed. As in every other case in which we are in-

structed concerning the evil day, there is the intimation that it will be a time of special trial, and admonitions to held fast, &c., are given as in this 38th verse. During the last six or seven years, the Lord has been leading us, his people, in a very remarkable manner. As we look backward we can see that our pathway has been as "a shining light . . . . shining more and more." It has been *progressive*, bringing us strength with "meat in due season." It has caused us to grow both in *grace and knowledge* and this growth, taken in connection with the fact that we are not obliged to look back and now call *darkness* what was then called by some of the brethren, "a great flood of light," is the very strongest grounds for confidence that the same Lord who then supplied us *light* from the word, is still providing of the same kind. We say then, "Cast not away your confidence" in *our Leader*, "the great Shepherd of the sheep."

If we were following *a man* undoubtedly it would be different with us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now: But with God there is no variableness, neither shadow of turning, and so it is with *truth;* any knowledge or light coming from God must be like its author. A new view of truth never can contradict a former truth. *"New light"* never extinguishes older *"light,"* but adds to it. If you were lighting up a building containing seven gas jets you would not extinguish one every time you lighted another, but would add one light to another and they would be in harmony and thus give increase of light: So is it with the light of truth; the true increase is by adding to, not by substituting one for another.

Therefore, in mentioning grounds of our confidence that we are in the shining path under the leading of the Spirit, we mention first that the tendency of present truth is to produce the proper fruit of the spirit, of which love is the chief. The tendency of our growth in knowledge is to growth in grace. "He that hath this hope in him *purifieth himself* even as he (Jesus) is pure." Our pathway has been one of increase of light in harmony with former light. Thus we have been led to increased confidence in our leader. Let us take

A GLANCE BACKWARD

at the steps of progress, and let all notice that the progress is not only forward but *upward; i. e.*, the tendency is from the natural to the spiritual. We will look, not at any one person's experience, but at what serves to show the advance of the knowledge of truth for ten years past. Looking back to 1871, we see that many of our company were what are known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus—that he would come to bless and immortalize the saints, to judge the world and to burn up the world and all the wicked. This, they claimed would occur in 1873, because the 6,000 years from the creation of Adam were complete then.

Well, 1873 came, the end of 6,000 years, and yet no *burning* of the world, &c. But prophecies were found which pointed positively to 1874 as the time when Jesus was due to be present, and the resurrection of Daniel was also due as proved by the ending of jubilee cycles and the 1335 days of Dan. xii. The autumn of 1874, anxiously expected, finally came, but the earth rolled on as ever. "All things continued as they were from the beginning of creation." All their hearts were sad. They said, "Surely we have been in error—but where? Surely it is clearly taught that Jesus will come again; perhaps our calculation of time is at fault." Carefully they examined the chronology but it seemed faultless and positively declared that the 6,000 years ended in 1873. Then the prophetic arguments were carefully re-examined. Was an error found? No, they stood the test of all investigation and the jubilee argument and "1335 days" of Daniel could not possibly be prolonged beyond the fall of '74 or the spring of 1875 and these periods were both past.

Dark indeed seemed the outlook; all were discouraged. It had seemed as though the Lord had been leading in the past, and yet now all these things which had been thought light seemed to be proved darkness.

Just at this time Bro. Keith, (one of our contributors) was used of the Lord to throw another beam of *light* on the subject which brought order out of confusion, and caused all of the former "light" to shine with tenfold brightness. Brother K. had been reading carefully Matt. xxiv chapter, using the "Emphatic Diaglott," a new and very exact word for word translation of the New Testament; when he came to the 37th and 39th verses he was much surprised to find that it read as follows, viz.: "For as the days of Noah thus will be the *presence* of the son of man. For as in those days, those before the deluge they were eating and drinking, marrying and pledging in marriage till the day that Noah entered the Ark, and *understood not* till the Deluge came and swept them all away; thus will be the *presence* of the Son of Man."

His surprise was, at finding that the Greek word *parousia* which signifies *presence*, had in our common version been improperly rendered *coming*, but the new rendering showed that it was not the act of coming that resembled the days of Noah, but that as in Noah's days the masses of the people *"knew not"* so it would be in the time of Jesus' *presence* at the second advent. Humanity will go on eating, drinking, marrying, etc., as usual and "know not" that he is *present*. The next step was, to see whether the account of the same discourse as recorded by Luke, would harmonize with this new idea of *a presence* unseen, except by the eye of faith, until the "little flock" typified by Noah had gone from among men into the condition of safety (from the coming storm) represented by the Ark—"one taken and another left."

Luke's account was in perfect accord with Matthew's, though in different words—"As it was *in the days of* Noah so shall it be also *in the days* of the Son of Man." (Luke xvii:26.)

This was communicated to others of the disappointed ones, and with the remembrance that the time arguments above referred to had been found faultless and unalterable and proved that Jesus was due here in the fall of 1874, came the thought—Can it be possible that Jesus does not come in a fleshly body at his second advent? Can it be possible that his *presence* began at the time indicated in those prophecies, and yet we went on eating and drinking, etc., and *"knew not"* of his presence?

A careful examination of the Word was begun by all deeply interested, to see whether it, as a whole, would be in harmony with this new thought. It was found to be in perfect harmony and opened up and made clear many scriptures hitherto dark: For instance the differences between *natural*, earthly bodies and *spiritual, heavenly* bodies; how that the things which are seen are temporal, natural, but the things that are not seen are eternal, spiritual; that spiritual beings could not be seen by mortals, (without a miracle) and that the object and scope of the Gospel age was, the taking out of the world of mankind a "little flock" to be associated with Jesus in the work of the future—destroying evil and blessing all the families of the earth; that God's plan was not, to destroy all mankind after the gathering of the Gospel church but to *"restore all things"* and destroy only the evil which now rules in the world; that the *fire* supposed to be literal, was really symbolic and signified a great time of trouble which would be the close of the Gospel age and dawn of the Millennial in which all evil principles of governments and society would be manifested and destroyed, as a necessary preparation for the coming blessing.

So says the Prophet: "Wait ye upon me, saith the Lord, until *the day* that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms and pour upon them mine indignation even *all* my fierce anger for all the earth, *shall be devoured with the fire of my jealousy:* For then will I turn to the people a pure language and they shall all call upon the name of the Lord to serve him with one consent." (Zeph. iii:8-9.)

As to the manner of Christ's coming other scriptures were found to be in perfect accord with the accounts of Matt. and Luke, of its being an *unseen presence:* For instance, the angel's message—Acts i. 11.

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER

as ye have seen him go into heaven." This had generally been supposed to teach that Jesus would come *in the flesh*, and be *seen* of men, as he was there seen of the disciples. But when carefully examined the text does not say that any one will *see* him, but that he will so come as he went away not with "flaming fire" and rolling thunder and great outward demonstration, but silently, *unknown* to the world. And if he "so comes in like manner," how much in harmony with Matthew's and Luke's record—they will eat and drink and know not of his *presence*.

But the angels' language seemed peculiar—this *same* Jesus as though there had been *another* Jesus: Examination revealed the fact, that Jesus since his resurrection is a totally different being from the Jesus who died; that a great change had taken place. While before his death he had been the *"man* Christ Jesus," having the form of a servant and perfect human powers, etc., and yet none but human powers, except as the Father's power was operated and manifested through him: (John xiv. 10.) Yet now, since his resurrection he claims *divine powers* not as the Father in him, but as his own, saying—"All power in heaven and in earth is given unto *me*" and he is no longer a natural, but a spiritual body. It was sown a natural body, raised a spiritual body—sown mor-

tal raised immortal and exercising powers peculiar to his *new conditions*, he would appear and disappear and they could not tell whence he came nor whither he went; thus personally illustrating his own teachings to Nicodemus: "That which is born of the Spirit *is Spirit*. [Jesus was the first born from the dead to the spiritual plane—"by the Spirit."] "The wind bloweth where it listeth and thou hearest the sound thereof but can'st not tell whence it cometh nor whither it goeth; *so in every one* that is born of the *Spirit*." (Jno. iii. 8).

It was clear too that while desiring the disciples to realize that he was risen, Jesus wished them also to realize the change that had taken place and that he was no longer bound by human conditions, etc., therefore, he appeared to them under supernatural circumstances and in *various forms*, or bodies, none of which bodies were *his* spiritual person, but merely a garb by which he made himself known to their human senses.

When it was understood that "*this same Jesus*" was a spiritual body, unseen except by the performance of a miracle, the saying of the angels was perfectly clear. Then, one after another, various scriptures gradually took their places and all began to see how "the kingdom of God cometh not with observation [margin, *outward show*] neither shall men say, Lo here, or Lo there, for the kingdom of God will be *among* them" (an invisible power.) (Luke xvii:20.)

When it was discovered that "as *the lightning* which shineth . . . . so shall the Son of Man be in his day" meant, not that he would be like the shining but "*as the lightning*" (the *invisible* electric fluid) which produces the shining, it was manifest why the warning was given: "If any man say unto you, Lo, here is Christ, or Lo there! believe it not." Go not after them nor follow them, for I will not be visible to the natural eye, but as the lightning is discernable only by its shining and power, so will I be in my day recognizable to my waiting bride by the *light of truth*, and afterward to the world, in the *light of events* and "the flaming fire" of the day of trouble.

Many other little points were noticed, too numerous to relate, all in full accord with this; such as, that the literal rendering of verses 46 and 50 of Matt. xxiv teach that when the Lord *has come* some of his servants will be giving to the household of faith "meet in due season" [which of course would be the declaring of his *presence*] while other *servants* would say, "My Lord delayeth his coming" [has not come] and smite their fellow servants who present the "meat in due season."

Meantime the grandest "time argument" we have, viz: The two dispensation parallels began to take its place supported by both the law and the prophets, it showed the Jewish age to be the exact pattern or picture on the fleshly plane of the Gospel Age on the higher, spiritual plane, and that the two ages were to be of the same length. The parallels in the close of the two ages were seen to be especially beautiful and striking, the closing work of their age being called a "harvest" lasted forty years from A. D. 30 to A. D. 70, from the beginning of Jesus' ministry to the destruction of their city and nation. We saw that the work of that harvest, reaping, separating of wheat and chaff, the gathering of the wheat into the Gospel garner and burning the chaff of that age, while done on the *natural* plane, was not apprehended by any but the wheat: As a people "they knew not the time of their visitation"—"it was hid from their eyes" because they "sought it not by *faith*." We saw too, that Jesus taught that there would be such a harvest in the end of *this* age. Matt. xiii. 39. "So shall it be in the end of this world (age)." The character of the work to be done in this harvest, viz: separating wheat from tares, before the wheat should "shine forth as the sun in the kingdom of their Father" or the tares go into the fire of trouble, when coupled with the fact that the *wheat*, when gathered, would be taken from the ordinary duties of life—the field, bed and mill, showed clearly that the harvest work would be one, invisible to the natural eye, for the separating spiritually must take place before the wheat is gathered. The next point was to notice that in the separating, or harvesting of the Jewish age

TRUTH WAS THE SICKLE

and Jesus in the flesh, the chief reaper or Lord of the harvest, the Apostles and "the seventy" under-reapers. The message of each of them and of Jesus himself was the sickle which did the dividing work, viz: that Jesus was "the Christ, the Son of the living God," and that, as represented in him "the kingdom of God was come nigh unto (them)—repent and believe the good news."

Thus "He came to his own, but his own received him not," excepting the few. The parallels of these two ages showed that the time of harvest had come for this Gospel age, that it was due to begin in 1874, just the place the prophets and the law had already shown Jesus as due to be present. And when it was remembered that this age is higher than the fleshly Jewish age, it seemed perfectly proper that the harvesting in the end of this age, should be an unseen work. And so we are taught that it is an invisible work, by invisible, because spiritual beings—Jesus, the chief reaper (Rev. xiv. 14-15.) and angels, the under-reapers (Matt. xiii. 39.) quietly, and invisible, separating wheat from tares, etc.

As then the sickle was the *truth* that Jesus, the Son of God was *present*, so now the *same truth* seems to be used as a separator—the presence of Jesus, the Bridegroom, Reaper and King. As then only the few who "*had ears to hear*" recognized the truth, so now, only the wheat are expected to know, "the wise (with heavenly wisdom) shall understand." "Ye brethren are not in darkness, that that day (the day of the Lord's *presence*) should overtake you as a thief." So one point after another added *harmonious* light and evidence that we were not following cunningly devised fables, but walking in the light and we rejoiced.

Coming to the spring of 1878, the time parallel to the giving up of the Jewish church and ending of the Gospel church by the Spirit, we naturally and not unreasonably expected some change of our condition, and all were more or less disappointed when nothing supernatural occurred. But our disappointment was brief, for we noticed that the *Jewish* church (and not the Gospel church) was the pattern of ours, and therefore we should not expect parallels to Pentecost or to anything which happened in the beginning of this church.

We looked again at the Jewish church as the pattern and saw that though Jesus gave them up as a fleshly house at the close of his three and a half years ministry, yet he continued *special* favor to them afterward saying to the disciples after resurrection, "that repentance and remission of sins should be preached in his name among all nations, ... *beginning at Jerusalem*." (Luke xxiv.:47.) Acts x. 15-34 and 45, showed that the gospel was not preached to any gentile for some time after Pentecost, Cornelius being the first convert. Why was this *favor* shown to the Jews after the Gospel age began? we inquired. We found the answer when we referred to the prophecy of Daniel, (ix., 24,) viz: That seventy weeks of time (seven years to each week) was set apart by God as time during which his *special favor* would be extended to fleshly Israel as a people, during which, at the end of sixty-nine weeks, (7&62 Vs. 25,) Messiah should come. (Fulfilled when Jesus was baptised in Jordan, and received the anointing of the Spirit which constituted him, "the Lord's anointed,"—"the Christ.")

Then the seventieth week of the covenant still remained—seven years of God's favor, during which God said he would make an end of sins, anoint the most holy, etc., (Vs. 24). And during the seventieth week "Messiah shall be cut off (die) but not for himself," thus causing all typical "sacrifices and oblations to cease" in the *midst of the seventieth week*. We saw clearly, therefore, that the gospel was preached among them as a people, as a part of the favor of those seventy weeks of years, and we therefore believe that Cornelius was converted three and a half years after the cross, and that while Jesus left them desolate as a nation and declared that "the kingdom was taken from them," yet the people of that Jewish church were shown favor individually, by having the invitation to the gospel, spiritual kingdom offered to them.

We then looked for the parallel to this in the Gospel age and found that the nominal gospel church, the parallel of the Jewish church, was "cast off" or "left desolate," "spewed out" at the parallel point of time, 1878, but was due to have favor as *individuals* for three and a half years, or until the autumn of 1881, during which they were to separate themselves from the "Babylon" church. As Peter called those out of the given-up Jewish church, saying, "Save yourselves from this perverse generation," (Acts i., 40,) so, now the wheat of the Gospel church is addressed by the Spirit—"Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"—(the seven last,) Rev. 18.

Just at this time we met with a sad and very severe trial: A brother of influence and ability among us, departed from the very foundation of all faith, claiming that he did not need any one to pay the penalty for his sins, as he and all others did that for themselves when they *died*—in a word, that the *act of dying* was the payment of sin, and that having died they all forthwith had *a right* to life, and in consequence of that *right* all would be resurrected. [The argument was specious and led astray many who had not recognized that the race was deprived of life because all were sinners, and that all must continue dead forever unless a ransom for sin

had been given, and that "Christ died *for our sins* according to the Scriptures," and that his right to restore to life by a resurrection was by virtue of having paid the price—or penalty "in his own body on the tree," when as Daniel had said "in the midst of the week" he made an "end of sin"—"made reconciliation for iniquity."]

But this was only the beginning of our trials from this source: Having denied that the Lord bought them—(2 Peter, ii., 1.)—he speedily went into further error, denying one after another of the above mentioned points of evidence until finally he has denied that Christ is *present* and seems to have gone completely out of the light which we as a people hold. This we say was a severe and unlooked for trial and troubled us much, until we noticed that it was the exact fulfillment of one of our Lord's parables, where he tells how, when the King came in just prior to the marriage, he found among those who were expecting to be united to him "a man not having on a wedding garment," a person trusting in his own righteousness, believing that he did not need to have his *sins forgiven*, that he could *die for himself* and pay for his own sins. In the parable this one was "cast into outer darkness"—the condition of ignorance in which the whole world is, concerning "The day of the Lord" and the fact which we see, so clearly, that we are now "In the days of the Son of Man." With this parable fulfilled in harmony with all the others and with our position in general, while bitterly lamenting our brother's course, we were strengthened by the harmony of the truth.

The result to our little company was a sifting and shaking which showed us another scripture. Paul had said to us "Take unto you the whole

ARMOR OF GOD

that ye may be *able to withstand* IN THE EVIL DAY"—the day of the Lord. Eph. vi. 13. Some were unable to *stand* the severity of this trial and like the above mentioned brother, have *drawn back* from the light.

The first three and a-half years from 74 to 78 seem as we look back at them, to have been devoted almost entirely to ascertaining and proving the fact of Christ's *presence* and the harvest work of separating as now going on. The latter half of this harvest has however, been spent very differently; very little time is spent in *proving* the presence and very much time is spent in applying that truth, in urging holiness of heart and purity of life and consecration to his will and work, of all who would "be like him and see him *as he is*."

The light upon our pathway still shines and is more and more glorious: True the time arguments etc., proving Christ's presence were very essential and enjoyable, and we got all that was needful to us of *that kind of light*, enough to satisfy all of the correctness of our position. Since 1878 the light has been of a still more glorious spiritual and elevating character pointing out clearly the foot prints of him in whose steps we are to follow. Let us refresh your memory on some of these points "though ye know them and be established in the present truth." For instance,

"THE WEDDING GARMENT"

subject brought us to the consideration of our standing as new creatures in Christ and all saw more fully than ever before, how "he who knew no sin," took our place and suffered death as though he had been the sinner, while we though actually sinners and imperfect are on that account accepted *as* perfect; how he bore our sins, and we bear and wear his righteousness as our wedding garment. Our sins imputed to him, his righteousness imputed to us.

The consideration of the same general topic: What is the ransom price? led us to examine the law which Paul says is a *shadow*. We examined as to how the blood of bulls and of goats took away sin typically, to learn how the guilt of the world is removed really. This proved indeed a mine of wealth in which much digging may be done. [Tract No. 7 will be devoted to this subject]. The type of the day of atonement or making at one with God by sacrifices for sins, Lev. xvi., was some of the sweetest food we had tasted and seemed to be "meat in due season," for it showed us more clearly the intimate relationship between us and our head, not only in the glory to follow, but in the *sufferings of the present age*, "the day of atonement."

We saw that all who ever become members of the divine family on the spiritual plane must lose the fleshly being and nature first; that as the bullock was a type of Jesus' earthly-human nature laid down as *a ransom*, so the two goats represented the church which "fills up the measure of the afflictions of Christ which are behind." We saw that the *overcomers*, "the little flock" of the church, were typified by the Lord's goat which in every particular followed in the footsteps of the bullock as we are to walk in the footsteps of Christ, our example. And we saw how the second company, alas, the *"great* company" of Christians, fail to thus crucify and offer themselves, and must be "sent away" (as was the scapegoat) into great tribulation "for the destruction of the flesh that the spirit may be saved." This led to searching inquiry: Am I a sharer in Christ's sufferings, being made conformable unto his death? Am I a living sacrifice?—resulting, we hope, in "a closer walk with God" on the part of some.

Next came the subject of

"RESTITUTION FOR WHOM?"

In this we saw the hope of believers of this age to be that of becoming *new* creatures, of the *divine*, instead of the *human* nature, to which *new* spiritual conditions we are now begotten and hope soon to be *born*, and for which we pray.

"Finish, then, thy *new* creation."

This we hope soon to realize, by being made like unto Christ's glorious body. We saw these hopes of the church strongly contrasted with the hopes of the world, as held out in the scripture, when we saw for the first time, that *restitution* was *all* that God had promised the world in general—restitution of all that sin had destroyed through Adam's disobedience, so that they would again be perfect *men* whose safeguard from future disobedience and sin would be their knowledge of, and experience with it, in the present life.

We saw that the basis of all restitution was the payment of the debt of sin, and that to this end "Jesus Christ by the grace of God tasted death for *every man*." We next inquired if his death brought restitution to us, and found that it does, not *actually* restoring us to the condition of perfect men, but by God's *reckoning* all believers *perfect* (though none are so actually). We saw that we (who believe in the *ransom*) are so reckoned in order that we might have something to offer on God's altar, so that "the righteousness of *the law* is fulfilled in *us*." If we had not been thus *justified* and reckoned righteous we could not present ourselves as "living sacrifices" for sinful creatures would not be acceptable sacrifices. But we are justified ones, redeemed from all sin *perfect and restored* in God's sight, through Christ "by whom we *have received the* AT-ONE-MENT." (Rom. v:11.) "In whom *we have* redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i:7.)

And now our mission as *new creatures, divine*, is to yield up our human life, body and talents to God, "doing good unto all men as we have opportunity, especially to the household of faith." Next

"THE NARROW WAY TO LIFE"

opened up before us and we saw that the life here referred to, is *immortal life*—or the perfection of life; and this brought to our attention the fact that God has many different orders of beings, all of whom, when in harmony with him are *perfect*, though each is perfect on his own plane of being, as for instance, perfect *angels* are one order and perfect *men* (when restored to perfection) are another order. These orders, one on the human plane and the other on the spiritual, would each be supplied with life forever from the great fountain—God—and thus supplied enjoy *ever*-lasting life. But this showed us that the great prize for which *we* are running, is not merely continued existence, but if we are *over-comers* the promise is *immortal life* (or life in ourselves) a quality or perfection of life, said to be possessed only by Father and Son and promised only to "the little flock" who walk the narrow way—

"The way our Leader trod."

"And few there be that find it." As scripture began to narrow down to the *overcomers*, as those upon whom the prize for which we are running should be bestowed it had the effect on many of stirring up to greater activity that "no man take our *crown*"—a feeling akin to that of Paul when he said: "If by *any means* I might attain unto THE *resurrection*," (the first resurrection which includes Jesus our *head* and all the members of his *body* who *"live and reign* with him a thousand years"—only over-comers are to reign). Therefore we seek to walk separate from the world.

Fresh light was shed upon the subject of

BAPTISM

and we found the watery grave to be a very beautiful type, or illustration of our dying to the fleshly or human nature, yet that it is not the reality; and though we shall still use the water symbol as we think the Lord desires, and with still deeper pleasure since we see its perfect meaning, yet we now see and appreciate the baptism referred to by Paul as the essential one; in which a man being planted would surely be in Christ's likeness in THE (*first*) *resurrection*—"For if we have been planted together in the likeness of his death

we shall be also in the likeness of his resurrection." (Rom. vi:5.) This taken in connection with the other statements of the same apostle—that we are to be made comfortable unto his *death* if we would be in his likeness in *the* (first) resurrection—must be dead with him if we would live with him—must suffer with him if we would reign with him—shows us plainly that Paul referred to the same baptism into *death* of which Jesus spoke, when He said to His disciples who asked to sit in His throne of glory: "Are ye indeed able (*willing*—the ability comes of God) to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?"—death. This is our incentive to "both labor and suffer reproach;" that we may honor him and bless others, and receive the crown of *life* and glory.

And now we come nearer to the time when

OUR CHANGE SEEMS DUE

(We know not the day or hour, but expect it during 1881, possibly near the autumn where the parallels show the favor to Zion complete and due to end, the door to the marriage to shut and the high calling to be the bride of Christ, to cease.) and light on that subject is becoming clearer; we see that as the voices and trumpets of 1 Thes. iv. 16, are symbolic, so also, the *clouds* are symbolic of the *trouble* gathering, in or during which, we shall be caught away to meet the Lord in the *air*, which we find is another symbol and used to represent the spiritual—supernatural—control of earth's affairs now possessed by Satan the prince of the powers of the *air* who is soon to be bound and give place to Jesus and his bride—the *new* powers of the air—(spiritual powers).

And further we have learned that the *change and marriage*, while intimately associated, are not the same, that we shall be changed to be on the same spiritual plane as our Lord—"be like him"—like unto Christ's glorious body—the perfection of our *new* nature before being joined or united with him in the *glory of power* or office.

We have noted how this was typified by Rebecca's meeting Isaac, which we believe to be a type of the church meeting her Lord. When the servant had made known to Rebecca the *presence* of Isaac, she put on a vail and went to him and he took her and she became his wife. So we are under the lead of the Spirit, which as God's servant is bringing the bride to the Bridegroom. Our Lord is present and the spirit is *now* (through the word) making known this fact, and when all who constitute members of that little flock have come to realize his presence, they all will as Rebecca did, pass beyond the vail and be with him and be united to him. Other features appeared relative to our condition

AFTER CHANGE BEFORE GLORY

and the work we shall do, after our change, under the vail of the flesh, for the "great company"—instructing them, separating them from the world, etc., under a series of judgments represented by the first three plagues upon the Egyptians and Israelites.

The first three plagues were visited upon the typical people by the hand of Aaron, who was a type of the translated church. As Aaron was the mouthpiece of Moses, so we expect that, when changed, we shall, under the vail, be the mouthpiece of the kingdom of God for a time. This same general truth we found illustrated in the building of the temple—the temple built representing the church in its changed or completed condition—yet unglorified until the Levites and Priests had come into full harmony in God's praise.

And now, dearly beloved, as you look back and see how the light of truth has shone upon our path-way more and more, and especially as we see its richness in spiritual teaching, during the last two years have we not reason to do as one of old—"thank God and take courage"? Do not brother Paul's words "Cast not away your confidence," come to us with great force? In view of God's past leading and blessing, have we any reason to cast away our confidence in *his presence*? Do not these precious truths so freely given to us, themselves evidence his presence, when we remember that he said, concerning this time: "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him and he with me." "Blessed are those servants whom the Lord when he cometh (has come) shall find watching; verily, I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." (Rev. iii., 20. Luke xii., 37.)

What wonder if we have meat to eat that the world knoweth not of? The Master is come and himself is serving us with the meat in due season. But let us look more closely at the words of Paul. He says our confidence has

A GREAT REWARD

We have seen that it will have. Next he adds: "For you have need of patience so that having done the will of God, you may receive the promise (things promisd); for yet a very little while indeed, the coming one will come (be present) and will not delay."

This has now been accomplished; he has come and no longer delays. What now must we expect? That we soon shall walk by sight of the natural eye and not by faith, as all through the Gospel age since Pentecost? Is this what we may expect? O no! Though the way is very clear and the light strong, yet we must still "walk by faith and not by sight." So says the next verse, (38). "But my just one by faith shall live, and if he should shrink back my soul does not delight in him." The just one referred to, is first of all, Jesus, and secondly all those who constitute members of the body of Christ. The conditions of all are the same; none of them are children of God on the human plane, but on the divine, and when the evidences of the word are presented, they are expected to walk by faith, if they would be acceptable with the Lord. "If any man draw back [to walk by sight], my soul shall have no pleasure in him."

There must be something at *this time* to which the apostle refers calculated to make some draw back from the afore mentioned light. Brethren, "cast not away your confidence which hath great recompense of reward." We surely have every reason for greater confidence than ever in the correctness of our position as we call to mind our leading in the past, "We are not of them that draw back."

A SORE HEEL VERSUS A SORE HEAD

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. iii:15.

This prophecy was made at a time when all seemed to be lost, at the door of life, at the door of death. With a life of pure unsullied enjoyment in prospect, the new pair had taken possession of the new earth. They had a richer dowry than had ever fallen to the lot of morally intelligent beings. (The power of transmission, and this power in the *lower* order of animals was *for man's benefit.*) They were not the first children of their father, *i. e.*, not the first created, but the first of their class.

In their complex structure the animal and the intellectual were wonderfully united, and they were made capable of receiving (through faith) a *divine nature*, (1 Peter, i:4,) which from an embryo condition (1 Peter, i.:3-5,) shall finally (in the resurrection) come forth a spiritual, immortal body, (1 Cor. xv.:44,) the gift of God through Jesus Christ. Some have taught and do teach that man had and still has a spiritual nature; but Paul, speaking of the first and second Adam, (1 Cor., xv.:45-45,) says "The first man Adam was made a living soul" [*literally* animal soul or *living being,*]; the last Adam was made a quickening spirit." Howbeit that was *not first* which is spiritual, but that which is *natural*, and *afterward* that which is spiritual.

There are several scriptures, which, taken *alone*, would seem to some to indicate a combination of the natural and spiritual, such as 2 Cor., iv.:16. "Though our outward man perish, yet the *inward* man is renewed day by day." That the inward man here is the renewed *mind*, we learn from Rom., vii.:22-23: "For I delight in the law of God after the *inward* man, but I see another law in my *members*, warring against the law of my *mind* and bringing me into captivity to the law of sin which is *in my members*—(the *natural* man, the sore heel)."

Again, that the inward man is the renewed mind, or the begotten life, we infer from Col. iii. 10, where Paul says that they "have put on the new man which is *renewed* in knowledge after the image of him that created him." And this harmonizes with what John said to those who came to him (Matt. iii. 2.) saying: "Repent ye [change or have another mind] for the kingdom of heaven is at hand." The royal heir was *then present* though *unknown.*

We wish to bring before the minds of those who read this, the thought that through the infinite *wisdom* and *love* of the ever blessed God, only the animal nature of man (called the heel) will be overcome and fall into the hands of the enemy *for a time;* that the superior part, the life, the seed, (hid with Christ in God) shall escape, and even for a *sore heel*

there is an excellent preparation. Doubtless the splendid dowry of this wonderful pair excited the cupidity of the enemy, and he thought, that if this marvel of creation, with the power of transmitting its life and qualities, could be smuggled into his kingdom, a powerful ally would be gained.

That Satan *knew* that man would die, is, to our mind extremely doubtful; he had God's word for it, the same as they had, but *disbelieved* God's word, just as all Satan's children do. He had never seen one die and disbelieved in death altogether and accordingly said: "Ye shall not surely die, for God doth know that in the day ye eat thereof, your eyes shall be opened and ye shall be as gods, knowing good and evil." Though the latter was true (Gen. iii. 22,) yet they all soon knew that the former was false. And yet the enemy still constrains people to believe and teach that they are immortal, and that he will get the *most* of them and hold dominion of the most cruel sort over them eternally. But "thanks be to God who giveth us the victory through our Lord Jesus Christ!" Satan was foiled and man was to die. What! Thank God that man was to die? Yes, "the ministration of death written and engraven in stones was glorious." 2 Cor. iii. 7.

The condemnation was glorious *because* through its execution infinite wisdom and love were seen providing a penalty, from which eternal life could be extracted; that out from the dying race the one should come, who would destroy the deceiver. Then and there the mandate went forth, and instead of man becoming an immortal ally of the deceivers, the truth of the words "dust thou art and unto dust shalt thou return," and "I will put *enmity* between thee and the woman, and between thy *seed* and her *seed*," took immediate effect, and the first death soon after, showed that the enemy *only had hold of the heel*—the natural man.

A warfare of six thousand years has not lessened the enmity, but yet the malice and art of the enemy have not been able to reach higher than the *heel* of "the seed." Thank God! What he evidently expected to gain (and what orthodoxy teaches that he *did* gain, viz: an immortal race,) dissolved in his grasp.

"Lift your glad voices in triumph on high;
The plan was complete and man was to die."
But—"Through death he shall escape from death,
And life eternal gain."

Let us notice here a marked difference in humanity; a class with a sore *head* and a class with a sore *heel* (We speak soberly). We say a marked difference in *humanity;* the latter class are not reckoned in the flesh, because they have crucified the flesh, and the renewed mind, inner man, *wars* with it, and says with Paul, (Col., ii.: 20) "I [the natural man] am crucified with Christ, nevertheless I [the inner man] live, yet not I but Christ [the divine nature] liveth *in me*," (in the *renewed mind*).

We understand the sore or bruised heel to represent the *physical* condition of Christ and his church, both as individuals, and a collective body. He humbled *himself* unto death, even the death of the cross, that he might open a new and *living* way whereby these captives could be set at liberty. And those who have made, and will make a covenant with him by *sacrifice, i. e.* who are willing to suffer *with* him, and "fill up that which is *behind* of the afflictions of *Christ* in their *flesh* (heel) for his body's sake, which is the church," shall also be glorified together with him and have the exalted privilege of helping to lift up a *fallen* world in the "ages to come," and thus show the "exceeding riches of his grace in his kindness toward us."

The sore or bruised *head* we understand to represent the superior or thinking part, the *mind*, and by metonymy, the whole being. Satan is the corruptor of the human race, and those whom he corrupts are called his children (John, viii.:44,) and are injured in the *head*, (Ver. 43). "Why do ye not *understand* my speech? Even because ye *cannot hear* my word." These are the ones spoken of (Ver. 15) as "thy seed" and who are to be at *enmity* with the seed of the woman, (Christ and those who are his, who are said (1 Peter, i.:23,) to be "born (begotten) not of *corruptible* seed but of incorruptible, by the word of God, which *liveth* and abideth for ever."

This bruise upon the *head* is corrupt and smells of mortality, and such a head (mind) is *liable* to sin "against the holy ghost, (reject light when they *see* it?) and is in "*danger* of eternal damnation" (age-lasting condemnation) whether he lives in "this world or the world (age) to come." (Mark iii.:29). But this injury to "*the seed* of the woman" is not corrupt above the heel (the physical nature) and *it*, (head and body) when complete, will have put off mortality and will have life in *itself;* for (Rom. ii.:7,) to them "who by patient continuance in well-doing seek for glory and honor and immortality, eternal life" shall be given. But this injury to the heel is an affliction to the *renewed mind*, and such, like Paul, "find a law in their *members* warring against the law of their *mind*, and bringing them into captivity to the law of sin which is in their *members*," and cry out with him, (Rom. vii.:—24-25.) "Who shall deliver me from this *body of death?*" Answer—"Jesus Christ our Lord," thank God. So then, with the *mind*, I myself serve the law of God; but with the flesh [sore heel] the law of sin." (Chap. viii.:1.) "There is, *therefore, now*, no condemnation to them which are in Christ Jesus;" ("renewed in the spirit of their *mind*," (Eph. iv.:2-3.) who walk not *after* (down toward) the flesh, but after (according to) the spirit."

Great as the annoyance and distress is to have a sore heel, it is infinitely better than to have a sore *head;* and the thought that we are so soon to be made perfect should inspire us with patience to bear with fortitude the pain and vexation attending it, (2 Cor. iv. 11, 16, 17, 18.) "For we which live are always delivered unto death *for Jesus' sake*, that the life also of Jesus might be made manifest in our mortal flesh . . . . for which cause we faint not; but though our outward man perish, (individual and collective *physical*) yet the inward man (*mind*—Eph. iv.:23,) is renewed day by day. For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, while we look *not* at the things which are seen, for the things which are *seen* are *temporal;* but the things which are *not seen* are eternal."

We would here recommend the remedy to which we have already referred, which is excellent; we have never known it to fail to relieve a limping disciple; it is referred to in Eph. vi.:15; and is called "the preparation of the gospel of *peace*." We have tried it and can "speak that we do know and testify that we have seen." We can remember the time when our heel was so sensitive that certain *sights* and *sounds* sensibly affected it; we have known instances where the sight of money caused some to limp badly; we call to mind one notable case where the sight or mention of "thirty pieces of silver" caused one to stumble and fall "headlong." This is one of the worst cases of bruised heel we ever knew, and should think it was the head (for as we said that involves the whole being) if it were not for the statement made in Matt. i.:8; from this we infer that it was a desperate case of sore heel. Another one, at sight of danger, *falsified* and *swore*, and afterward at the sound of cock-crowing "wept bitterly."

We have seen some stumble at sight of show-bills and at sound of music; and we have known some to stumble at sight of others stumbling; this is not unfrequently the case. We have known some to stumble and *fall* at the sight and smell of whisky; and strange as it may seem, we have known many who limped so badly that they would stumble over a *cigar* or a small bit of tobacco; and we have known cases quite numerous where even a *feather* or a little shining object like a pearl or a diamond were hard to step over.

But this preparation if faithfully used will cure all this and enable one to walk firmly and upright, though there may be a slight twinge in the heel occasionally. But the bruise upon the head is terrible, much worse than that upon the heel, though some of its manifestations are similar, for instance: We have been credibly informed of cases which were excited to the highest pitch at the sound of the word *office*, who were totally deaf to the words "Christ crucified," and very many who could distinctly hear the little word *self* at any time, but if you were to add the word *denial* to it they could not distinguish the sound.

One of the terrible phases of bruised head, is, that those thus afflicted will believe that nothing ails them, and consequently will have nothing done for them, while the sore heel class know full well what the trouble is and continually try to get better, and look forward hopefully to the time when they shall be well.

Light and heat, are the first requisites for a sore head, but it is very difficult to get such to come to the light. John iii. 19-20. There are many dark places now into which they can get away from the light, but the light-bearer is at hand, and though they shall call for the rocks and mountains to cover them that they may remain in the dark, yet the light will shine (Isaiah xl. 5.) "and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

One word more to our dear brethren of the bruised heel (we all limp at times). This preparation is not only a protection, like a shoe, but it is an emollient if rightly used; we

find that pouring (or having poured) into it the "*spirit* of truth" is a great improvement, we have known of its being used without the *spirit* of truth and it became dry and hard. For the benefit of those who would like to get it, we would say that they will find explicit directions in Luke xi. 13. It has an *invigorating* influence upon one, see John vi. 63.

We need, dear brethren to be well shod, and have on the *whole* armor of God, for there is something worse than flesh and blood to contend with. Eph. vi. 12. May the Lord enable us, "having done all to *stand*," for the restored and perfected body of which Christ is the head, shall soon rest its crushing weight upon the head of the monster and triumphantly exclaim, "thanks be to God who giveth us the victory through our Lord Jesus Christ." J. C. S.

QUESTIONS AND ANSWERS

BRO. RUSSELL—I have read carefully your articles in recent papers, touching the distinction between our human nature to which we become dead, and the divine nature to which we are begotten, and hope soon to be born into its perfection. But I inquire: Is there not to some extent a vein of truth in the claim made by some, that before we reach the divine nature and image we must be perfected on the natural plane, as *human* beings? In other words, while we see that to the gospel church alone, of all human beings, is given the "high calling," or promise of the *spiritual nature*, and the balance of mankind are to be merely restored to perfection as *men*—natural, earthly beings, is there not a sense in which the church share this restitution as well as the inheritance of spiritual things? And does it not seem that we must first come to the condition in which we can keep perfectly God's perfect law, which cannot be kept except by perfect beings?

ANS. To your first question we reply. Yes, we think there is a vein of truth in the claim that all mankind must be restored to perfection of the *human* nature before the divine nature is attainable. But as there is a difference between the final attainment of believers—the divine nature—and the final attainment of the world in general—*restitution* to the perfection, etc., of humanity, so there is a difference too in the way in which the church and world partake of restitution. "Jesus Christ by the grace of God tasted death for every man"—thus redeeming every man from sin and its consequences; and because of this purchase or ransom, *all men* must go free from sin and all its results; and it is for this reason, there is to be a restitution.

The restoring of mankind in general will be of the most literal kind; they will during the Millennial age, come again to perfection of body and mind, so that no longer will they be "prone to sin as the sparks to fly upward" but again *at one* with God. Having come to know good in contrast with evil, their restored powers will lead them to take pleasure in doing good and living in harmony with God. This will be to them, the full completion of the great work of *at-one-ment*, bringing into full harmony God and his creature, man, who has been out of harmony ever since sin entered the world. Thus we see that the effect of restitution to the world, will be the bringing of them again to a condition, where they will have full fellowship and communion with God, and be able to do those things which are well pleasing in his sight.

But now notice, that all these blessings of restoration to God's favor, etc., which are to come to the world in the next age are possessed by believers now—in the Gospel age. Restitution to God's favor, etc., comes to believers by *faith* now. It comes to *us*, not actually as it will to the world. Instead of having a mental and physical restitution, we are *justified* or reckoned of God as though we were actually perfect, and instead of exacting of us perfection of thought, word and act, our best efforts in these directions are accepted of God as being *perfect*. In a word, as our sins were laid upon Jesus, so his righteousness is laid upon us. As he who knew no sin was reckoned and dealt with *as* a sinner, bearing the penalty of *our* sins—death—"in his own body on the tree," so we who were sinners are reckoned righteous and dealt with as such. He bore our sins; we bear his righteousness. As when he took our place and was treated *as* the sinner, the Father's face was withdrawn and in his dying anguish he cried, "My God, my God, why hast thou forsaken me," so we who are *justified*, come into the light of God's countenance and are no more reckoned sinners, but saints; no more aliens, but sons; "and because we are sons, he hath sent forth his Spirit into our hearts, whereby we cry, Abba, Father." Jesus cried *as* a sinner; we cry *as* sons.

But this condition of reckoned righteousness—justification—is only of *believers*, and is entered into only by *faith*, and cannot be obtained by works "to him that *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness . . . . Blessed are they whose iniquities are forgiven and whose sins are covered." Rom. iv. 5-9. This righteousness or justification comes "upon all them that believe," "therefor we conclude that a man is justified by *faith*." (Rom. iii. 19-28.) This is our restitution, thus we who were aliens and afar off are made nigh to God by the blood of the cross—restored to his favor, as Adam was before sin. And it is our high joy that our standing in God's sight is no longer as sinners, but as sons in Christ "not having on our own righteousness . . . . but that which is through the *faith of* Christ." (Phil. iii. 9.) And if God reckons us justified and sinless, we should so reckon ourselves.

Our harmony with God comes because of justification—"Being justified (by faith) we have *peace with God*." This same result will be reached in the next age by mankind in general: Being restored fully, they will have "*peace with God*." This same result will be reached in the next age by mankind in general: Being restored fully, they will have "*peace with God*." We are apt, however to under-value our justification—*our righteousness* (ours because given to us by our head Jesus) God however puts a high value on it, reckons us—"whiter than snow," pure as he whose righteousness we bear—if we abide in him. Paul valued it properly when he said: "Who is he that condemneth [us]? It is Christ that died. . . . . Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. viii. 33. There is no appeal from this: The Judge of the Supreme Court of heaven says that we are justified freely from all things.

We have already given our views of why, and now repeat: that restitution to perfection of the human nature (which is something grand and glorious, and inferior only when compared with the high exaltation of the church to the divine plane of spiritual perfection) is the full fruition of all promises held out for the world in the Bible; but "God (has) provided some *better thing* for us, that they without us should not be made perfect," (restored—Heb. xi. 40). Therefore because God has a "better thing" for us—our high calling to joint-heirship with Jesus Christ our Lord, he has found it necessary to give us a schooling and discipline in the school of faith, and calls us out from the world while evil is allowed to triumph in order that, as his sons, we may be trained to *overcome* evil. He calls us out from the world that we should "walk by faith and not by sight."

These lives are justified then given to us that we may have something to offer. As our Leader (Jesus) was the *just one* and gave his life a sacrifice, so when we come to realize that we are *justified* we esteem it a privilege to "present our bodies a living sacrifice, holy, acceptable to God, our reasonable service." It is acceptable because it is holy; it is holy because it is justified; it is justified because Christ died.

To your second question I reply: It certainly is true, as you say, that none but perfect beings can keep God's perfect law, and I will go further and add that none but *perfect* beings are acceptable with God. And when God's plans are all accomplished there will be nothing imperfect—all things will either be brought to perfection or destroyed.

But as we have just proved we *are perfect beings*, being justified by Christ Jesus and therefore are acceptable with God by Jesus Christ. And though "by the deeds of the law shall no flesh be justified in his sight," we, being justified not by the deeds of the law but by faith, can "do those things which are well pleasing in his sight." (1 John, iii.: 21). And "the righteousness of the law [love] is fulfilled in us who walk not after the flesh but after the spirit." (Rom. viii.:4,) *i. e.*: We are reckoned as having kept the law perfectly while we walk after the Spirit—use our endeavors to follow the leadings of our new nature.

In conclusion let me say: If we receive our share of restitution *now*, and present our justified lives a sacrifice acceptable to God, we need look for no *second* restitution, nor can I think that any Christian who realizes his *perfect* standing in Christ, and the begetting of the Spirit to *newness* of life (the perfect spiritual) has any desire for the restoration of the old (human) nature which he has crucified, but rather for the new—divine nature—into which we so soon hope to come, when we shall be like him and see him as he is.

If only perfect beings can keep the law of God perfectly does it not prove that Jesus was more perfect than his human nature was spotless from the imperfections of the race whose likeness he took? We think so. How then, say some, Jesus was as imperfect physically, etc., as any member of the fallen human race—"on the lowest round of the

ladder"—yet all admit that Jesus kept the whole law.

QUES. Dear Editor, please explain 1 Cor., xiv.:34. "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be under obedience as also saith the law." (Gen. iii.:16).

ANS. It not for us to say why, when God gives no reasons. Neither can we tell why Jesus sent none of the noble and good women who believed on him to preach, when he sent first the twelve and then the seventy before his face. However, much may be said of good accomplished by women in the temperance cause, etc., we nevertheless believe that this scripture has never been disregarded with impunity. We believe woman to be a type of the church, and man the type of Christ the head of the church, and we might draw the lesson that we, the spouse of Christ, are not to dispute or instruct in the church, but listen to the voice of our Head—give ear to his word.

QUES. Bro. Russell, please give us your views of Job vii. 9, and xiv. 12. Does Job mean that man will not have a resurrection?

ANS. In considering these and other scriptures, we should remember that different statements are true from different standpoints; for instance. Isaiah said "Unto us a child is born." This is true, and in the past; he also said: "The government shall be upon his shoulders." This will be true in due time. David said, personating Jesus—They gave me gall, etc., and parted my raiment among them. This has been fulfilled but some other matters are still future, as for instance: "The Lord reigneth; let the earth keep silence," etc. This last will not be fulfilled until he shall *take* his great power and reign, when we shall reign with him a thousand years. So in the saying of Job. He saw mankind going down into death, and that being sinners they had no hope of saving themselves, and says, "He that goeth down to the grave shall come up no more." This was properly the human standpoint for remember that as yet Jesus had not died—the ransom price had not been paid, and the resurrection was little understood until Jesus "abolished (vanquished) death and brought life and immortality to light through the Gospel." (2 Tim. i. 10).

The necessity of pardon for sins is recognized in Ver. 21. Job well knew that he could *not* "climb up and win life for himself;" that sin would cause him to sleep in the dust; and yet he seems to realize that God intended furnishing a ransom for sin—to take away the sin of the world—and he looks forward to the millennial or restitution morn, for though he should be gone to dust, yet he says: "Thou shalt seek me in the morning." In xiv. 12, the same general hope is expressed: "So man lieth down and riseth not." A tree might be cut off and sprout again, but not so man, he cannot sprout, he cannot help himself; he must await the great Deliverer, who says: "I, [the Redeemer of the race—Jesus,] have the keys of death and hades" [the grave] "Till the heavens be no more, [symbol of present rule of evil or Satan"—the prince of the powers of the air"—heavens] they shall not awake nor be raised out of their sleep."

We have heretofore noticed, that Job was used as a *representative* of the world in general—the great restitution masses, (whether he personally will have anything more than restitution we are not prepared to say,) but in his life he is used as a great illustration of the race. Possessing much at first he loses almost all, and then a time of restitution comes and he has as many sons and daughters, comforts, friends, etc., as at first. So our race was at first possessed of wonderful blessings of life, health, etc., almost all of which is now gone; but like Job their type they are soon to have a "restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts iii. 21.)

And not only does Job represent *the world* in his experience, but he speaks for them when he says—"Oh that thou wouldest hide me in the grave; that thou wouldest keep me secret (hid) until thy wrath be past; that thou wouldest appoint me a set time and remember me . . . . Thou shalt call and I will answer thee; thou wilt have a desire to the work of thy hands." (Vs. 13-15.) The saints are to be raised before the day of wrath for "This honor hath all his saints to execute the judgments written." (Psa. cxlix. 9.) But the class for whom Job speaks do not arise until the time of trouble is over—the present heavens (Satan's control) be no more and the *new* heavens (spiritual government of Christ and his bride over earth) be fully established.

QUES. Please explain Rev. x. 6: The angel swears "that there should be *time* no longer."

ANS. Many are the "times and seasons which God hath put in his own power," and no doubt each of these will end as its work is accomplished; many have so ended already, for instance, the *time* of God's favor to fleshly Israel—the Jewish age—ended; and the time of favor to the gentiles—the gospel age—during which God is taking out of the gentiles a people for his name (his bride) is also to end, and it is this Gospel time or age which we understand to be referred to as the "*time* to be no longer." Verse 7 shows this: "But in the days of the voice of the seventh angel—"the seventh trump"—"the last trump"—"the trump of God." (1 Cor. xv. 52. 1 Thes. iv. 16, and Rev. xi., xv., xix.) [during which the first resurrection and change of living saints occurs] the mystery of God should be finished."

Both God's plan and his church are called a "mystery." Neither is comprehended by the world. When, however, the Gospel age or *time* ends, the church is exalted; and after the time of trouble the great work of blessing all the families of earth begins, the *mystery* both of the church and God's plan will be finished, and both will shine forth to the praise of him who loved us and bought us with his own precious blood. God will no longer veil his plans and be thought vengeful and merciless, but the bud that had the bitter taste will bloom to a beautiful and fragrant flower. His goodness in full glory shine declaring: "God is LOVE."

QUES. Bro. Russell, please explain the command concerning feet washing. John xiii:14. It seems to be so plain a command I wonder why it is so little observed.

ANS. To our understanding, the lesson here taught the disciples by our Lord is humility, and that they should love one another to such an extent that they would consider no service too great nor too degrading which would minister to each other's comfort. "Let him that would be chief among you become servant of all." "If I, your Lord and Master, have washed your feet, you ought also to wash one another's feet." And if you and I lived in the same warm country and wore the same kind of shoe or sandal which permitted the feet to be soiled and sored by the dirt and sand, it would no doubt be a great comfort and privilege for us to wash one another's feet. But while we live as we do, under totally different circumstances, climate, etc., it would be anything but a service to me if you were to insist upon washing my feet as frequently as they do in Palestine—several times a day.

But there are hundreds of opportunities of showing the meek, lowly and loving spirit of our Master. Would that Christians could realize that, as God's stewards and servants, it is not self we are to minister to and serve and pamper, but it is our mission to "do good unto all men as we have opportunity, *especially to the household of faith,*" remembering that we are to walk in His footsteps who "came not to be ministered unto (served), but to minister (serve) and to give his life a ransom for many."

QUES. Please explain Rev. xx.:5. The rest of the dead lived not again until the 1,000 years were finished.

ANS. We understand that the resurrection is of two general divisions: *One* of which is the resurrection to the *immortal* condition. ["Neither can *they* die any more." (Luke, xx.:36,) "on *such*, the second death hath NO POWER." (Rev. xx.:6,)] and is composed exclusively of "*overcomers.*" This is scripturally called "*the* resurrection," "the first resurrection," etc. This *first resurrection* (to immortality) commenced 1,800 years ago in the person of Jesus our Lord "who is head over the church (of overcomers) which is his body" and it will be complete when the "overcomers" of this age are made *like him*—the Bridegroom and Bride—head and body united. This will complete the resurrection to "*Immortal* life." (See article "The narrow way to life," October No., 1880, "Z. W. T.")

All the balance of mankind are to be *raised*, but "every man in his own order." The second company of the Gospel church—the great company who "come up out of great tribulation" will be second in order. These come to the spiritual condition but never reach *immortality*, the prize for which *all* christians now are running and of which Paul says: "So run that you may obtain," &c.

After these comes the resurrection of Jews and Gentiles of all ages, (in what order we know not except that it will be God's order.) Their resurrection includes not only raising to partial life but also the bringing to *perfect* life, hence it is the *restitution* and takes place during the Millennial age. "The times (years) of Restitution."

The words found in Rev. xx. 5 of the common version of the Bible, viz.: "But the rest of the dead lived not again until the thousand years were finished," are not found in the *old and authentic* copies of Revelation.

Read the chapter, omitting these words, and you will find it more and better connected, and in harmony with the balance of the Bible. [See Z. W. T., vol. 1, No. 6, page 8.]

THE MELCHISEDEC PRIESTHOOD

(Continued from page 86)

B. This, I admit, seems to overturn my new ideas, but let me know how Melchisedec was without father or mother?

A. It would scarcely be necessary to remind you that Christ was not without a Father. Call to mind His words—"*Father*, forgive them;" "*Father*, glorify Thou me with the glory which I had with Thee before the world was." It could not then refer to Christ in His pre-existent state, nor, can it apply to Him as "the *man*, Christ Jesus," for Jesus was "born of a woman." Wakefield's new version renders this (Heb. vii. 3) "Of whose father, mother, pedigree, birth, and death, we have no account." There was a strict record kept of parentage, birth, death, &c., of every Levite, so that any one claiming to be a priest or Levite could prove it by the records.

The Diaglott renders this text, "without father, without mother, without genealogy, having neither a beginning of days nor an end of life, but having been made like to the Son of God, remains a priest perpetually." Some take the view (as does Wakefield, quoted above) that this text only means that no account was kept of his birth, death, &c. While we may feel sure that he had a father and mother and a beginning of days, we are not sure that he died. Verse 8 seems to imply that he, like Enoch and Elijah, did not die—"Here, indeed, men (the Levitical Priesthood) receive tithes, who die; but *there*, one (Melchisedec received tithes) of whom it is affirmed that he *lives*." This is a positive statement that Melchisedec did not die. We must suppose that he was translated.

B. Would not the fact that he was called a priest, and that he did not die, give strength to my suggestion that he was Christ?

A. No, the very reverse. It is testified of Melchisedec that he did not die, "that he lives," but it is testified of Christ that He *did* die. This same Paul could say of Christ: "Jesus Christ, by the grace of God, tasted death for every man." We conclude, then, that as Christ, on the spiritual plane of life, had a Father, and on the earthly plane a mother, and *did* "*die* for our sins," "even the death of the cross," therefore He was not the same person as Melchisedec.

B. Yes, now I see clearly that they are not the same, but can you show why the two priesthoods are given, and why they are contrasted?

A. Jesus fills up so large a work, and so varied, that many types are required to illustrate His work. David illustrated His kingly power—putting down all enemies. Solomon represented His peaceful reign (the Millennium), and His wisdom. "In His day the righteous shall flourish." But these were only imperfect types. Their kingdoms and lives had an end. A type was needed which would show that His kingdom would have no end.

Again, the Aaronic Priesthood was a type of the Christian priesthood, during the time Christ and His body suffer and die, down until they shall appear in the glory of the kingdom. Here the Aaronic type ceases, and where *it* ceases the Melchisedec type begins. The Melchisedec type shows no death, no sacrifice, only the *reigning* and *blessing*—king and priest. How beautifully *it* illustrates what *we must shortly be*. With Jesus our head, we *soon* shall be "*kings and priests* unto God, and reign on the earth." One of the most notable events of that reign will be the blessing of the natural descendants of Abraham, as shown in the type (Gen. xiv. 18-20): "And Melchisedec, king of Salem (type of Christ—head and body) . . . . blessed Abraham." Then "the elder (natural Israel) shall serve the younger" (spiritual Israel), and pay them tribute and homage, as Abraham paid tribute and homage to Melchisedec.

"If He were on earth He could not be a priest," says Paul. I am not trying to prove to you that Jesus' claims as a priest are based upon titles of the law. No, we claim that He came of Judah, the kingly tribe. As a priest, He did not attempt to usurp your office. No, He was offered on the great altar—the earth itself, and when He went in with the real blood of sin-offering, He did not attempt to go into the holy places made with hands, but into the real ones, of which yours is only a type or shadow. Soon the sacrifice will all be over. He has left a measure of suffering and death to be filled up by us, His body. Soon all will be over, and we "shall appear with Him" to "bless the people" (as you do in symbol), but it will be with kingly power united to our priestly office. And then, too, when complete, our priesthood shall continue forever. See, God gave you a type of this higher priesthood in Melchisedec, "King of Peace" and "Priest of God," of whom it is testified "*he lives*." So when our priesthood reaches the plane typified by Melchisedec, we will never die, but abide a "Royal Priesthood" forever. How indispensable are both of these types, the Aaronic, showing how we must *die* with Him, and the Melchisedec, how we shall *live with Him* and be glorified together; "no cross, no crown."

WAITING AND WATCHING

[Crowded out of its proper place in reprint of April, 1880, issue.]

Waiting and watching the livelong day,
Lifting the voice of her heart to pray;
She stands in her sorrow the bride and queen,
Counting the hours that lie between.

Lone as a dove, on a storm-swept sea,
Teaching her heart hope's minstrelsy;
With a cheerful note, though a weary wing,
She learns o'er sorrow to soar and sing.

Abroad through the earth is a sound of war,
Distress among nations, wide and far;
And the failing of strong men's hearts for fear
Of the dreadful things that are drawing near.

Famine and pestilence stalk abroad;
Scoffers are slighting the Word of God;
And the love of many is waxing cold;
Dimmed is the sheen of the once fine gold.

But she stands in her safety, the bride and queen,
Leaning as only the loved can lean
On the heart that broke in its love for her,
When bearing the burden she could not bear.

—*British Evangelist.*

THE SHEEP AND GOATS

[With the exception of the paragraphs below this article was reprinted in issue of August, 1884. See pages 654 and 655.]

But why is man thus crowned with glory and honor, a king in all the earth? The Lord makes them answer—because "I was hungry and you fed me, thirsty and you gave me drink, I was a stranger and you took me in, naked and you clothed me, I was sick and you visited me, in prison you came unto me." But, they answer, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered unto thee? Hear the reply—Ye have done it to each other; ye are all my Father's children; I also am his Son, though on a higher plane, and all we are brethren: (Christ and the saints of the Gospel age—children of God on the spiritual plane; *mankind* in general will be sons of God on the restored, or fleshly plane as Adam was before sin.) The love you have shown to the least of my brethren, I count as shown to me. No great deeds are assigned as the ground for this honor and favor—they have simply come into harmony with God's law, *love*, and proved it by their works. "Love is the fulfilling of the law," (Rom. xiii. 10.) and "God is love," so when man is restored again to *the image of God—"very good"*—man also will be love.

Then the message to those on the left—"Depart from me, ye cursed" [condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding hand of the potter—the moulding and shaping influences of divine

love]. When these my brethren were hungry and thirsty, naked, sick and in prison, ye ministered not to their necessities, thus continually proving to be out of harmony with the law of the heavenly city (kingdom) and "there shall in no case enter into it *anything* that defileth." Depart from me "into everlasting fire (symbol of destruction) prepared for the devil and his angels." Satan is to be *destroyed*, as we read—"That old serpent which is the devil and Satan was cast into the *lake of fire;* this is the second death." Christ will "*destroy* . . . . him that has the power of death, that is the *devil.*" "And these [the goats] go away into everlasting cutting-off [destruction] but the righteous into life eternal." (Never ending.) *Diaglott.*

To the "sheep" it is said: "Inherit the kingdom prepared for *you* from the foundation of the world." But because God gave it to *man* at first and designs restoring it to him again, when he had prepared and repaired him for the great trust, we are not to suppose that God intends man to rule it except as *under*, or in harmony with his heavenly laws. "*Thy* will be done on earth as it is done in heaven" will be the rule.

There could scarcely be a better illustration of man's dominion under God, than that afforded in the government of this country. Each state is permitted to have dominion over its own territory, but all must be subject to the general government of the United States. And no one state may make a law which will conflict with any law in the United States. When in the late rebellion some of the states attempted so to do, the general government was obliged to reduce to subjection the refractory states, and when they were restored to harmony they were again permitted to occupy their former position.

So we learn that God's government is a general government over all his works; that he rules in justice equity and love; that "his kingdom is an everlasting kingdom, and all dominions shall serve and obey him;" that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will"—but the kingdom of earth is sure to man after he has learned that the heavens do rule. (Dan. iv. 17-26.)

When the perfect man to whom it was first given, through sin lost his ability and right to reign, the dominion was taken away and given to his adversary whose reign of terror and death lasted 6,000 years. But a limit was set by the Almighty to his time and power to hurt mankind and while used for man's discipline and final good, the remainder of his wrath was restrained. When the powers of darkness have accomplished their part in God's purpose, the Son of God is sent to restore all things and to bring order and harmony out of confusion. When his work is finished he "gives up the kingdom to the Father that God may be all and in all." (1 Cor. xv. 28).

This parable as we now understand it, is in complete harmony with the ideas advanced in article headed "The restored dominion." See WATCH TOWER, Dec. 1880.

SPIRITUALISM

[Reprinted in issue of September, 1881. See pages 265-267.]

THE UNPARDONABLE SIN

[Reprinted in issue of September, 1881. See pages 260 and 261.]

LOOKING UNTO JESUS

There are two principles involved in the word look, two mediums by which we are enabled to discern objects—*light* and the eye. Without these mediums there may be ever so *many* or *interesting* objects to be seen, but they will *not* be seen; there must be both light and the instrument of seeing (the eye). These are the requisites in nature; these are the necessary things for material sight, and the *basis* of our understanding of spiritual things, the things of God. Light in *nature* is the means of knowing (or seeing) natural things; so in spiritual things means of knowing are called *light*—"By using such lights as we have we arrive at probability, if not certainty."

Explanation and illustration are *other* means of knowing or understanding and are also called light: "one part of scripture throws *light* on another part." Point of view—situation to be seen, is called light—this is a use of the word taken from painting; "Yet every thought be presented in the strongest *light.*" Looking in the natural is to direct the eye—in the spiritual to direct the mind of the understanding; "the eyes of your understanding being enlightened."

With these terms in mind let us consider the subject before us, "Looking unto Jesus." Let us bring in the lights and turn the eyes of our understanding toward the desire of all nations, the hope of the world. How "we see Jesus who was made a little lower than the angels *for the suffering of death*"—Heb. ii. 9. O earth! bow down, hide thy face in the dust, the Lord of life dies for *thee.* The mystery of God is among men. Did we *see rightly? How* was he made? A *little* lower than the angels? Let us look *closely.* Does Paul mean *just* that? Yes, it *seems* so. But *man* is a *great deal* lower than the angels. Did he not take upon him the *nature of man?* Yes, he took the "seed of Abraham." Heb. ii. 16: Well, if he took on him the seed of Abraham did he not take a nature *much* lower than angels, even the *fallen nature*, and *work* his way up *to* this position a *little* lower than the angels? We think not—let us *see.* Hold the light this way a little, Brother; there, now. What said the scriptures? "ABRAHAM *believed* God and it was counted unto him for righteousness . . . . *How* was it then *reckoned?* When he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision . . . . for the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Romans iv., 10-13. Abraham was *justified* by faith—reckoned in God's sight a *perfect* and righteous man, who will say that Jesus must have taken the *fallen* nature—imperfect, because it says: he partook of the "seed of Abraham." But was he not made of the seed of Abraham *according* to the *flesh?* Well, yes; he was "made of the seed of David according to the flesh." Rom. i. 3. "When the fullness of the time was come God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4-5. But he was "made *not after* [down towards] the law of a *carnal* [fleshly] commandment but after the power of an endless life; for there is verily a disannulling of the commandment going before for the weakness and *unprofitableness* thereof; for the law made nothing perfect but the bringing in of a better hope *did* [viz: Jesus, the *perfect one*, in whom was *no sin*] by, the *which* we draw nigh to God." Heb. vii. 16, 18-19. But was he not made *in all things like unto his brethren?* And does not this *plainly* show that he took the *fallen* nature of man, the *lowest* step that could be taken? "In *all* things it behooved him to be made like unto his *brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii. 17. But was he not made like *other men*, was he not in his fleshly nature just as low in the scale of *being* as any other man, only that he did not *actually* sin? No; if he had been, he could not have resisted *actual* sin; the *fallen* human nature is "prone to sin as the sparks to fly upward," and as long as we are of the *fallen human* nature we cannot avoid sin. Of such "there is none righteous; no, *not one.*" [It is only when *justified, new* creatures, that we can realize ourselves as no longer sinners and enemies, but *sons of God.*]

Again, if on the *depraved* plane of being he could not be said to have been "made a little lower." He as a perfect one was to mediate and bring about a reconciliation between God and his fallen *carnal* creatures who by sin had become his *"enemies;"* hence Jesus was made a little lower than the angels, *"for* the suffering of death," that he might raise *us* up to a point but a little lower than the angels, (as perfect beings—justified or reckoned perfect,) thus becoming our *mediator;* "for if when we were *enemies* we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life." Rom. v. 10. But in *what* sense was he higher or superior to Adam? In this, that Adam was *created* of God, but Christ was *begotten* of God; now do we see how he was made like unto his *brethren?* Not like unto fallen man, they are not begotten of the spirit Christ and *his brethren are.* "Now we, brethren, as Isaac was, [and Jesus] are children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the Lord the bond woman and her son; for the son of the bondwomen shall not be heir with the son of the free women. So then, brethren, we [nor Christ] are not children of the bond woman, but of the *free.*" Gal. iv. 28-31. But was he not for our sakes made *poor* that we

through his poverty might be made rich? Yes, he became poor for our sakes; when he died upon the cross he consummated his poverty, giving up *all*, even life itself, and thus reconciled us to God; for, as by Adam's death in or because of sin all die, so by Christ's death in or because of righteousness all are made alive; but we who are reckoned in the Adamic nature by the *death* of Christ are much more" . . . . "saved by his life;" we begin to be new creatures in Christ Jesus, and so we are not (reckoned) in the fallen condition, *as the world*, but in that which he recognizes as *brethren*. "For both he that sanctifieth and they who are sanctified are all of *one for which cause* he is not ashamed to call them *brethren*." Heb. ii. 11. He came low enough to reach us and taste death for every man, but a little lower than the angels was low enough for that, for from that intermediate position God can reach us *through* Christ and "raise us [*from our fallen* condition where we were with the world] up *together* and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his *kindness toward us through* Christ Jesus." Eph. ii. 6-7. Now, if we can see clearly that his being made a *little* lower than the angels was for no other reason than that he might suffer death (to which he was not legally subject) and destroy him who had the power of death *for us*, do we not see that there is no reason for his being made a lttle lower, or even *as* low as the angels *again* for *us* whom (in our *brotherhood* condition) he was made like unto? He *was* as we are (reckoned) and we shall be as he *is now*.

"Beloved, *now* are we [reckoned] the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And *every man* that hath this hope in him purifieth himself even as he is pure." 1 John, iii. 2-3.

Now let us *look* close, (hold the light *steady* and keep an *humble position*,) there, now, if it behooved him to be made like unto his *brethren*, if we can get a good view of *him* we can get a good idea of what his *brethren* are, for they will be somewhat as he *was*. "Wherefore, holy brethren, partakers of the heavenly calling, *consider* the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him." He was "appointed heir of all things." "And ye are complete *in him*," "in whom ye are *builded together* for an habitation of God through the Spirit." Now, dear brethren, is it not clearly God's design to glorify his Son and his church (bride) by what he shall *accomplish* through them? Think you they are to be exalted and honored *merely* for the honor? Ah, no! Honor and glory and happiness are in store for those "who are the called *according to his purpose*," and that *purpose* is the bringing of "*many sons* unto glory," and to accomplish that purpose it was necessary that the captain of our salvation should pass through *suffering*, "leaving us an example, that ye should follow in his steps." Dear brethren, are we willing to do that? Is the lesson so often set before us in the WATCH TOWER (drawn from the word) forgotten and overlooked in our eager gaze at the coming glory? Wherefore let us suffer "according to the will of God and commit the keeping of our souls to him in *well-doing* as unto a faithful Creator."

NUMBER THREE

PART I

We have found in the past that the number *seven* is a fruitful and interesting topic; and that on this sacred number many things in God's plan are based. The investigation of the Tabernacle with its three apartments has suggested that number *three* is also a sacred and important number. We are convinced that three is fundamental in heaven and earth, as to God and man, in the structure of the universe, in the plan of the ages, and in the process of Christian development or of coming to God. For these reasons and in harmony with the Spirit and method of prophecy, we think *a glimpse of God's plan* was the basis of the pattern which the Lord showed Moses in the mount, from which pattern the tabernacle and all its arrangements were made. No part can fail.

In seeing these underlying principles in the construction of the word, we have additional evidence that the Bible reveals a science, and is God's truth. As men can be made to see these things, it will be like taking the vail of unbelief from their minds, which will let in a flood of God's light and love. One motive in our writing is the desire to guard some against the overspreading wave of unbelief.

The number three is surprisingly prominent, as the subject opens before us. We may not, in every case, see its significance—sometimes little, perhaps, but often much. Others may enlarge on thoughts suggested. Our hope is that all who read may love the word more and more, as the rich treasure house of its great Author.

We would first call attention to the Divine Three—Father, Son and Holy Spirit—often mentioned in the Bible. This is fundamental, as shown by the commission of Christ (Matt. xxviii. 19.), and is related to our faith in the Creator, Redeemer and Regenerator, and suggests the three steps in bringing men into the Divine image.

Man, in his composition, is spoken of by Paul as having three elements—"spirit and soul and body," which he prays may be sanctified wholly and preserved blameless unto the coming (presence) of our Lord Jesus Christ. 1 Thess. v. 23.

The Divine Spirit is the Sanctifier, and the Word of Truth is the instrument. 2 Thes. ii. 13 and Jno. xvii. 17.

Man's spirit, in the above passage, which needs sanctifying, should not be confounded with the indwelling Spirit of God, by which we are sanctified. The distinction is observed by the apostle when he says: "*The Spirit itself* beareth witness with *our spirit*, that we are the children of God." Rom. viii. 16.

We would now call attention to

THE THREE WITNESSES.

"There are three that bear witness in earth, the Spirit and the water and the blood: and these three agree in one." 1 John v. 8. The three witnesses agree in one testimony. What is their testimony? It is God's testimony concerning his Son. It must be important. "If we receive the witness of men, the witness of God is greater." vs. 9. As the Son is the general expression or revelation of the Father, we should expect this important testimony of the three witnesses to have reference to the revelation of God's love for the world. "God is Love," and he wants us to believe it. Let Paul speak: "Because the *love of God* is shed abroad [made known] in our hearts by the Holy Spirit, which is given unto us." Rom. v. 5. Here is *one* of the three witnesses telling us of God's love for us while we were yet sinners. How are we to know that love? What is the Spirit's testimony—the record that God gives concerning his Son? Listen—"For when we were yet without strength *in due time* CHRIST DIED FOR THE GODLY." Verse 6. The *death* of Christ must, then, be an important event in God's plan.

By reference to Daniel ix. 26 the "due time"—the time appointed—will be seen. "*After the threescore and two weeks*, Messiah shall be cut off, but not for himself"—it was for sinners. This shows that the death could not have been from his birth, nor all the period of his earthly life, as some maintain. The weeks mark the time of his baptism, *after which* he should pour out his soul (life) unto death. He came to his death by the way of water and blood. His baptism in water was a symbol of his baptism into death, and *because* it was a symbol it became a pledge that he would die, in obedience to the Father's will. It was his consecration to the cross. For this reason if for no other, it could truly be said: "This is he that came by *water and blood*—even the anointed Saviour; not by water *only*, but by water and blood." I Jno. v. 6. The coming, or manifestation of the Messiah, taken as a whole, was to make known the love of God to the world, and the manifestation included the death.

But is the death of Christ, *after the weeks*, an expression of God's love? Listen to Paul again: "For scarcely for a *righteous* man will one die: [that would be a great stretch of love] yet possibly for a *good* man some would even dare to die. But [wondrous beyond measure] God commendeth his love toward us in that, *while we were yet sinners*, Christ died for us." Rom. v. 7-8. The death of Christ, according to verse 10 and onward, secures reconciliation in the sense that it reverses the curse that came on all by the first Adam; and because of this removal of the encumbrance, it *opens the way* for the impartation of the Spirit to the obedient, and so for the gift of eternal life. Hence it is written that "If when we were enemies we were reconciled to God by the *death* of his Son; much more being reconciled, we shall be saved [the higher and spiritual form of salvation] by his *life*." Christ is thus shown to be both the Restorer of the old, and Giver of the higher life—the second Adam.

No one who can appreciate the Spirit's testimony can ignore or belittle the death of Christ. He not only came to his death by the way of water and blood, as the Spirit hath borne witness, but the *water and blood* that flowed from his

side when he was pierced add their testimony to that of the Spirit that he was dead, and also that it was a voluntary death. *He* poured out his soul unto death.

The statement of John concerning the testimony of the three witnesses finds its foundation in the gospel written by him: "But one of the soldiers with a spear pierced his side and forthwith there came out blood and water. And he that saw it bear record, and his record is true: and he knoweth that he sayeth true, that ye might believe." Jno. xix. 34-35. The Spirit says, "Christ died for our sins" and that "he *gave* his life a ransom." The *separation of the watery portion of the blood*, gave proof that he was *already dead*, and had been dead for some time; for had he not been dead, the flow would have been red blood.

We offer this as evidence that his death was not the direct result of crucifixion. The record is that he lived only *six hours* on the cross, from the third hour until the ninth hour of their day, (Mark xv. 25-34.) while men who were crucified usually lived much longer, even for days. The case of Jesus was so exceptional that when Joseph, the counsellor, asked Pilate for the body of Jesus, Pilate *marvelled* if he were already dead, and would not believe it until he had called the centurion and knew it from him. Mark. xv. 43-45.

The Jews had no thought of the possibility of his being dead so soon, when they "besought Pilate that their legs might be broken." The soldiers on account of finding him dead, made an exception of his case, and so, "brake not his legs: But one of the soldiers pierced his side." Thus a prophecy was fulfilled: "A bone of him shall not be broken." A type too was fulfilled, no bone of the passover lamb was to be broken. Num. ix. 12. And in the piercing of his side, the foundation was laid for the fulfillment of another scripture in reference to the nation of Israel, when at his second coming he appears for their deliverance, viz: "They shall look on him whom they pierced." Zech. xii. 9:10. It was therefore for all these reasons, necessary that he should die *sooner* than crucifixion by men would secure.

We are led to believe that Christ's death was a *voluntary act in the divine administration.* This is in harmony with the idea which was shown sometime since, in our paper, that Christ was both human and divine, and thus became the antitype of both priest and sacrifice—Aaron and the beast. Not the life of the priest, but the *lower nature*, as represented by the beast, was required as a sacrifice. The divine is the priest power both in Jesus and all his true followers. A body was prepared for him and he offered it. Heb. x. 5-10. We are to sacrifice our bodies. Rom. xii. 1. The power by which we do this is the indwelling divine Spirit. Rom. viii. 13. Christ said he had received power or authority of his Father to lay down his life. "Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me* [this could have no force if it referred to his pre-existent life. No one *thought* of taking that. The force of the statement is sure in that while men might *seem* to take his life by crucifying him, yet they were mistaken; in *reality*]; No man taketh it from me, but I lay it down of myself. *I have power* to lay it down, and *I have power* to take it again. This commandment [authority or power] have I received of my Father." Jno. x. 15-18. And when speaking of the temple of his body, (*which is equally true of his own person and of his body, the church*, for it is Christ that raises all the dead, i. e. God in Christ, of Christ as a divine person) he said: "Destroy this temple and in three days *I will raise it up.*" Jno. ii. 19-22. "I will raise them up at the last day." This, when applied to the church, is the *seventh thousand* from the first Adam and the *third thousand* from the second Adam.

Now we can see that the real crucifying power is also the saving power, and therefore that the only way of salvation is by following Christ. As the Divine is the priest power, so when the humanity of Christ was *forsaken* of that divinity which held the human in his hands, it was (the *writer* thinks) the antitype of Aaron killing the beast; so Jesus immediately bowed his head and died.

It seems certain that the sacrifice was a special preparation of God and in the *act* of sacrifice was a *voluntary* offering. In this fact as well as in the ransom thus provided, we may well see the Father's love commended, "in that while we were yet sinners Christ died for us." And as God had given us the combined testimony of *three witnesses* to the truth, let us believe in the truth, and thanking him for it, may we be able to see also the value of Christ's example, and so follow the Lord in sacrifice. If we are made conformable to his death we shall share in his glory.

PART II

There are three baptisms spoken of as related to God's dealing with men, that of water, of Spirit, and of fire. All are mentioned by John, "I indeed, baptize you with water . . . . but he shall baptize you with the Holy *Spirit*, and with *fire*." Matt. iii. 11.

This statement doubtless had reference, primarily, to the disposition made of the Jewish nation, at the end of their age, and is intimately related to the harvest work of Christ, mentioned in the next verse, which also has three elements, *separation* of wheat and chaff, *gathering* of wheat, and *burning* of chaff. This work covered a space of forty years, not being complete until the destruction of Jerusalem in A. D. 70. Jesus was clearly the Lord of the harvest, and himself the chief Reaper, though he had assistants under his control.

John baptized and addressed a mixed multitude, of which, when passed over to Christ, some were baptized with the Spirit and some with fire. It seems clear that the baptism of the Spirit agrees to the gathering of the wheat into the Gospel barn, and the baptism of fire to the burning of the chaff, or judgments on the rejected nation. Those who bore the fruit Christ was seeking, were counted worthy, and were filled with the Spirit as the sons of God: and those not bearing good fruit, were cut down, and cast into, or baptized with fire. Read the context and see if the "wrath to come," the baptism of fire, and the "unquenchable fire," are not identical.

It may be observed here, as has often been shown, that the harvest of the Gospel age, as mentioned by the Saviour, in the parable of tares and wheat, (Matt. 13.) is parallel to the Jewish harvest, and also has its three elements, separation, gathering and burning. Then, it was the Jewish nominal church, wheat and chaff, that was disposed of; now it is the nominal Gospel church, wheat and tares, that is to be disposed of. The harvest here, according to the prophetic periods, [see *"Day Dawn"*] also covers a period of forty years, reaching to and including the year 1914.

The Saviour says: "The harvest is the end of the age," (verse 39) and in the next verse includes the burning of the tares in the closing work of the age; so let us not overlook the fact that in some sense the age, and therefore the harvest reaches to 1914. The tares are not to be burned after the end of the age, but *in the end* of the age.

According to the order of events, as the Saviour explains them, the *shining forth as the sun* is not due until after the tares are burned. We believe it must be "Day Dawn" until 1914. Of course the *axaltation* to glory precedes the shining forth in that glory.

The extension or prolonging of the Jewish age after A. D. 33, and of the Gospel age after A. D. 1878, is an expression of the long suffering of God to his defiled people. He is not willing that any [of them] should perish, but that they should come to repentance. 2 Pet. iii. 9. His encouragement to the lukewarm church, is, "As many as I love I rebuke and chasten; be zealous, therefore, and *repent.*" Rev. iii. 19. And it seems from the Saviour's parable of the lost *sheep*, that he will not be content until he finds and brings in the *lost one* [of the sheep, not of the world.]

There is nothing in what is said above, on the extension of the harvest, to militate against the idea of the exaltation of the king and priest company immediately, if the Lord so wills; in fact, it has often been shown that the little flock are to *share* in the administration of the coming judgments, which will purify the defiled, or ripen the unripe wheat.

Returning from the seeming digression, we would say, that while the three baptisms had primary application to the Jewish nation, there seems to be a sense in which they are applicable to each Christian. Water baptism is of course external, and has to do with external relationships; but it is important as an act of obedience, or expression of loyalty to the Saviour, and may appropriately be regarded, on account of the place given it by the Saviour in his commission, and by the apostles in their practices, as an incipient step in a life of loyalty. And we know that it is the obedient who can claim the promises attached. And as a symbol, we may safely say it *represents* all there is of Christianity,—its faith or foundation, in the *death* and *resurrection* of Christ; its life, in dying to sin and rising to walk in newness of life; its hope, in the death and resurrection of the saint.

The baptism of the Spirit, we understand is necessary, to enable the Christian to carry out what was symbolized in the water baptism; in other words to enable him to keep his covenant. That to be *baptized* with the Spirit, is to be *filled* with the Spirit, seems clear by comparing the *promise* of Christ, (Acts i. 5,) and the *fulfillment.* Acts ii. 4. He

said, "Ye shall be *baptized* with the holy Spirit, not many days hence;" and when the day of Pentecost was fully come, "They were all *filled* with the Holy Spirit." Speaking of the same thing Jesus said, "After the Holy Spirit has *come upon you*." Acts 1. 8.

While, as has been clearly shown by another, the company who received the Holy Spirit, on the day of Pentecost, represented the whole church; and it has remained with the church ever since; yet, there is of course, a time when each *individual*, passing from death unto life by faith, receives that same Spirit. So at the conversion of Cornelius and his family, "The Holy Spirit fell on all them who heard the word." Acts x. 44. And all with Peter were "astonished" . . . . "because that on the Gentiles also was poured out the gift of the Holy Spirit," ver. 45. Peter said they "have received the Holy Spirit as well as we." ver. 47. And he afterward said, "And as I began to speak the Holy Spirit fell on them *as on us at the beginning*" &c. Acts xi. 15-17.

The gift of the Holy Spirit is to all that obey the gospel, "even as many as the Lord our God shall call." Acts ii. 38-9. "And the disciples were *filled* with joy, and with the Holy Spirit." Acts xiii. 52. Paul exhorts the church at Ephesus to "be not drunk with wine . . . . but [to] *be filled with the Spirit*." Eph. v. 18.

We understand the baptism of fire, in the individual is equivalent to the trials, chastisements, afflictions, and tribulations, through which we must pass in order *to overcome* and so reign with Christ. The baptism into death which the Saviour endured, and with which he said his disciples must also be baptized, is the very thing *pledged* in water baptism, but it has often been shown that it can only be carried out by the power of the indwelling Spirit of Christ. Rom. viii. 13. The baptism of *fire* and of *death* seem to be identical, or rather different parts of the same thing, the former being the *process* and the latter the *completion* of the work. To be baptized into the Saviour's *death* means *far more* than to be baptized into *water*, though the former is represented by the latter.

It is doubtless true that much of our chastisement and affliction comes for our own natural conditions, and the Apostle tells us that, "whom the Lord loveth he chastiseth . . . . that we might be partakers of his holiness." Heb. xii. 6-10.

As judgments and troubles are represented by fire in the Scriptures, so the Christian's trials are called "fiery trials." 1 Pet. iv. 12. Some of these trials come from the enemies without, but the Christian's greatest enemy is his old self, or carnal nature, against which the Spirit within, or new nature wars. Rom. vii. 15-25.

It is one of the great mistakes of the nominal church that it is considered so *easy* to be a Christian; as if we might sail to Paradise by balmy breezes, and rest on flowery beds. The road the Master went was a thorny road, and he said, "Follow me." The way of the *cross* is the way to the *crown*. The cross is a symbol of death by crucifixion. The word teaches that through much tribulation (fire) we must enter the kingdom of God. Acts. xiv. 22.

The Lord is represented as a refiner of silver, watching his children in the fire, and thus he will purify the sons of Levi. Mal. iii. 3. These trials are often severe, but they have their attending joys. Jesus said to his disciples, "In the world ye shall have tribulation, but in me ye shall have peace." John xvi. 23. Paul says, "We glory in tribulations also," because of the good effects on character. Rom. v. 3-6. None of these things can separate us from the love of God in Christ. Rom. viii. 35-39.

It seems that the fiery baptism whether it be of a nation, church or an individual is permitted in mercy, as a purifying process, without which the final good is not attainable.

We understand the baptism of fire is for the destruction of the flesh—the old nature; that as a means to that end we need the baptism of the Spirit; but the Spirit has the double work of killing, and of making alive with a new and immortal life; and we believe that both are represented by the baptism of water—which is a symbolic death and resurrection.

J. H. P.

JUSTIFICATION, SANCTIFICATION, REDEMPTION

These are the three steps by which we are to reach "the prize of *our high calling*"—glory, honor and immortality. Not one of these steps can be omitted by those who win the great prize, nor can they be taken in any way but their order as directed in the Scriptures.

Justification comes first as a necessity, because, all the human race being sinners, as such God could not either sanctify or glorify them; therefore, by some means, they must be "made free from sin" (brought to a condition of *sin-lessness*) in order that they *might* "have their fruit unto holiness" (*sanctification*), and eventually receive "the end thereof—eternal life" (*redemption*). Rom. vi. 22.

As sinners, men "are not subject to the law of God, neither indeed can they be." (Rom. viii. 7). We are "made free from sin" by *faith;* that is, we are told of God that a ransom has been given for our sin, and that if we by faith accept the ransom, he no longer regards or treats us as sinners, but as perfect and sinless beings. This cleansing from sin is a *complete* work. You are justified—reckoned of God *just* and perfect, but it cannot be seen with the *natural* eye. You cannot realize that physically you are any more *perfect* than before you believed yourself justified. It is entirely by the *eye of faith* that you know yourself now as a being, *justified* freely from all things. God's word declares it and you *believe* him.

We need not fear that our *justification* is incomplete, for Jehovah himself is the justifier, as we read, God is "just and the justifier of him which believeth in Jesus" (Rom. iii. 26); and again, "Who shall lay anything to the charge of God's elect? It is *God that justifieth*."

Upon what grounds does God reckon human sinners as justified or righteous persons? Because the ransom for our sins has been paid by Jesus, who "himself bare *our sins* in his own body on the tree." (1 Pet. ii. 24). For "Christ suffered, the *just* for the *unjust* (sinners), that he might bring us to God" (Pet. iii. 18) as justified beings. Jesus was treated *as a sinner* on our behalf, and we are now treated as *just* persons on his behalf. As we read again, "Ye are *justified* in the name of the Lord Jesus." (1 Cor. vi. 11). And again, "Being *now justified* by his blood, we shall be saved from wrath through him." (Rom. v. 9). But

ONLY BELIEVERS ARE JUSTIFIED

during this Gospel age. They who do not believe that Christ *died for our sins* according to the Scriptures, and that "he rose again *the third day*" for our justification (1 Cor. xv. 14; Rom. iv. 25), are not justified: "Ye are yet in your sins." So we read, God, "is the justifier of him which *believeth* in Jesus." Again, "All that *believe* are justified from all things" (Acts xiii, 39), and "A man is justified by *faith*." (Gal. ii. 16 and iii. 24.)

When we believe the "good news" of our justification, it causes us joy and peace to realize that we may now come to God; and we no longer dread but now love God, because we see his goodness and love, for "herein is the love of God manifested." (1 Jno. iv. 9).

We are thus brought into fellowship with God as justified *human beings*—"Being justified by faith, we have *peace with God*." (Rom. v. 1). Few, very few, lay hold upon justification fully; few believe God that they "are justified from all things" and are in God's sight clothed in the spotlessness of Jesus, in whom was no sin; consequently very few have the *joy and peace* which spring from believing. And it is no uncommon thing to hear, in church meetings of all denominations, men and women tell God that they know themselves to be "miserable sinners." Poor creatures, no wonder they agonize and daily ask the forgiveness of those sins which God's word declares *are* forgiven. 2 Pet. i. 9. They know not that they partake of the justification by *believing*. If they would only believe God, they would have the realization of forgiveness, and consequently joy and peace. "For without *faith* it is impossible to please God." Beyond this point of rejoicing in a consciousness of forgiveness of sins, and acceptableness in God's sight, few Christians go.

Did you ever think why God has made known to *us* our justification *now*, but keeps it hidden from the great mass of the race until the millennial age, though the ransom price is eventually to release all mankind from sin and its penalty, and bring them to the same condition of acceptance—sinlessness—perfection which we *now enjoy by faith?* It is because God has a plan which he is working out according to the counsel of his own will, and a part of that plan is that he will select from among mankind a number who will eventually be transferred from the earthly conditions and *human nature* to spiritual conditions and the *"divine nature"* to be "heirs of God, joint heirs with Jesus Christ our Lord."

God's object in the development of this "little flock" is two-fold: first, he will make them *everlasting monuments* of his goodness, to be known and read of angels and men. As Paul expresses it (Eph. ii. 7), God's plan in the development of the Gospel church of overcomers, is, "that *in the ages to come, he might show the exceeding riches of his grace*, in his kindness toward us through Christ Jesus." The second

part of God's plan, in which we are directly associated, is, that he purposes to use us during the next—Millennial—age as kings (rulers) and priests (teachers), when we shall reign with Christ a thousand years. (Rev. v. 10, xx. 6). Thus shall the "seed," of which Jesus is the Head, bless all the families of the earth. (Gal. iii. 29).

No sinners are called to have part in this "high calling, which is of God in Christ Jesus." True, Jesus called "sinners to repentance"—so does the word of God, and all his children seek to bring men to repentance and faith in Christ and consequent justification. But only the justified ones are called to be "kings and priests unto God, and to reign on the earth." It is worse than useless to present the grand prize for which we run to the attention of sinners—the *unjustified.* For the *natural* man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned—they are foolishness unto him. Therefore, "cast not *your pearls* before swine, lest they trample them under their feet, and turn again and rend you."

This being true, that none are called to the high calling except the justified ones, the fact that you know of your justification may be the proof to you that you are one of those whom God has "*called*" to spiritual life and joint-heirship with Jesus. What a blessed privilege to be called with such a high *calling.* Now do you realize that *you* are called to be a member of the bride of Christ? Then remember who called you—God; and that "Faithful is he that calleth you, who also will do it." (1 Thess. v. 24). Our Father mocks none with a call which they cannot attain to. His grace is sufficient for us.

All who are called may take the *second* step—

SANCTIFICATION

To sanctify is to set apart or separate to a special thing or use. God's will is that all justified ones should be sanctified or set apart to his service as we read: "This is the will of God even your (believers) sanctification." (1 Thes. iv. 3.) There are two parts to sanctification—first ours, secondly God's part. As we have seen, God provides for our justification as *men* and then calls us to set apart—sanctify—or *consecrate* to him, that justified *humanity.* When we do, thus *consecrate* or give up our will, our time, talent, life and all we have and are to God, and ask him to take our little all and use it as seemeth to him good, and agree to *let* the will of God dwell in us richly—when we have done this we have done all that we *can* do; and here God who accepts of every such *sacrifice,* begins his part of the sanctification work. He begins to use this *will* resigned to his care and "to work in you both to *will* and to *do*" in harmony with his will. From that moment it is no longer you (the *human*) but "Christ in you." Even the earthly (*human*) body, under the *new* controlling will (God's) is used in God's service and is thereby made holy.

From this moment when we give—consecrate—ourselves we are reckoned *dead, as human* beings; for the human will should be buried from that moment forward; and when the will of God—the mind of Christ—the Holy Spirit takes possession of us so that it becomes our will and our mind, we are called "*new creatures*"—we are thus begotten to newness of life. This *new creature* is only an embryo being. It is not complete; but it grows and develops and "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. iii. 18.) Thus as *new* spiritual creatures we grow in his likeness during the time we abide in this earthly condition. As the spiritual nature grows stronger the human nature grows weaker and is the easier to *keep dead,* for I must not only give up my will to God, but keep it in a surrendered condition, "keep my body *under*"—under God's will.

As the *new* spiritual nature grows it longs for its perfection when it will no longer be trammeled and fettered by *human* conditions, but be "like unto Christ's glorious body." This is promised us—we have been begotten, and by and by shall be *born* of the Spirit—spiritual bodies, for "that which is born of the Spirit is *Spirit,*" just as truly as "that which was born of the flesh was flesh." Our begetting we have and our spiritual life is begun. It is to be completed, perfected, when this corruptible, and mortal condition shall give place to the incorruptible, immortal conditions of the spiritual body. This will be at the moment of resurrection to those who sleep in Jesus—raised spiritual bodies; and it will be the moment of *change* to the living (from the fleshly body to *their own spiritual bodies*—theirs as *new* creatures.) Thus, "we which are alive and remain shall be changed in a moment." 1 Cor. 15:52.

This *change* of residence or condition, from the earthly body to the spiritual body is the third step of our development, viz:

REDEMPTION

This redemption from the present earthly conditions finishes and completes *our salvation* and the glory of power will follow.

Toward this the end of the race we are looking with longing eyes, "Ourselves, that have the first fruits (begetting) of the Spirit, even we groan within ourselves waiting for sonship—the redemption of our body" (the *body* of which Jesus is the Head and all overcomers are members.) Rom. viii. 23.

THE POWER WHICH SANCTIFIES

It is not the power of physical force that is used by the Spirit of God in our development, but a mental power which appeals to our minds and wills.

The Spirit appeals to our reason, and uses the *Word of God* as its agent. In the Word, the Spirit has in former ages stored up, both by prophetic utterances and Law shadows and types, those truths which God designed should during this Gospel age be the *food to sanctify the body of Christ* and build it up in the most holy faith. And we act wisely if we make use of this spiritual food. ("Thy words were found and I did *eat* them." Jer. xv. 16). It is furnished us for the purpose of sanctifying us. If we go to our Father and say, Father, I give myself all to thee; I pray thee, set me apart as holy to thy service, both now and hereafter. Give me needed strength to do thy will. He answers, Yes, my child, I have already provided a rich store-house of truth, from which, if you eat, you shall have the strength you ask. "Knock, and it shall be opened unto you"—"seek, and you shall find."

The seeker returns, saying, Father, I found the store-house, but saw little but plain food exposed to view. Most of the choice viands must have been locked up in the great closets which the keys did not seem to fit. Father, give me strength in some other way. Not so, my child. Part of your lesson is to learn that my way is best; that my way of giving is your *best* way of receiving strength. Go; your strength, joy, zeal and love for me will increase as one after another these closets open before you, revealing their rich treasures.

Yes, the Word of God is the treasure-house of our Father, in which he has stored *truth* to sanctify the church in every age, wherein is "given us exceeding great and precious promises, that *by these we might become partakers of the divine nature.*" (2 Peter 2, 4) In it is revealed "the love of Christ (which) *constraineth* us." (2 Cor. v. 14), and by means of it our Master prayed that we should be sanctified: "Father, sanctify them through thy truth. Thy word is truth." (John xvii. 17.) What Christian, then, who desires sanctification can afford to ignore the Scriptures? Which one will say he has no time to examine and seek in it for truth? As well say he has no time for sanctification. "*It is the power* of God unto salvation." (Rom. i. 16.) Let us, then, who seek this *great salvation*—high calling—say to ourselves as Paul said to Timothy (2 Tim. iii. 15-17), "From a child thou hast known the Holy Scriptures which are *able to make thee wise unto salvation.*" "All Scripture given by inspiration of God is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Now call to mind the steps: First, justification of the *human nature;* second, a consecration or sacrifice of that *human nature* to God, its consequent death and the beginning of your existence as a *spiritual new creature* in the human body during the present life; third, the completion of your *new, divine* nature, by the power of God, when you will be like unto Christ's *glorious body*—who is the express image of the Father's person. Glorious, high calling! You are called.

Do you ask how you can make it *sure?* I answer, by doing according to your covenant; give up your all to Father and let him use you as he sees best—

"All for Jesus! all for Jesus!
All your being's ransomed powers;
All your thoughts and words and doings,
All your days and all your hours."

"If you do these things (which you covenanted) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. i. 10-11.) God will surely keep his part of the agreement [Faithful is he that called you]. If we suffer, we shall also reign with him." (2 Tim. ii. 12.)

If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

QUESTIONS OF CORRESPONDENTS

QUESTION.—Bro. R., how could Moses appear on the Mount of Transfiguration if not translated?

ANSWER.—Moses was not translated; he died. (See Deut. xxxiv. 5.) He *could* have been resurrected by God's power, but not as a *spiritual* body since Jesus was "the *first*-born from the dead" to a spiritual body; "put to death in the flesh but quickened by the Spirit." Moses may have been on the Mount as a fleshly being but nothing in the narrative demands it. Jesus doubtless knew all about it and he charged them straightly, saying, "See that ye tell no man the *vision* until," etc., (Matt: xvii. 9.) If he thus calls it a *vision* who am I that I should call it a reality.

QUES.—Bro. R., why do you advise us to read the tracts carefully before handing to others? I read them *many* times and have been much instructed by so doing. I don't know why I should doubt the truths they teach.

ANS.—The habit of giving tracts, etc., of whose contents the distributors are ignorant, often does harm. We should be as careful about not distributing *moral poison* as any other—more so. If all our readers learn to examine the tracts it will aid them in the use of the same care with other writings, to see whether it be *food* or *poison*. If by reading they are convinced that the tracts are *food*, such as many are starving for, it will fire their zeal in distributing them.

Then, too, we should like to think of all readers of the WATCH TOWER as preachers of God's plan and truth: "living epistles known and read of all men" "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with *meekness*." (1 Peter iii. 15.) The reading of the tracts might be God's way of making ready your answer.

QUES.—Dear Bro., do you not see that we, the people of these U. S. are the seed of Abraham, the lost tribes of Israel?

ANS.—Abraham was the father of *two seeds*, the children of the flesh [twelve tribes of Israel] and the children of promise, [faith], of which *two* seeds Ishmael and Isaac were types. (Rom. ix. 8, and Gal. iii. 23, 28, 31.) "There are spiritual promises for the spiritual *seed*, which is Christ," "and if ye be Christ's (members) then are ye Abraham's (spiritual) seed." (Gal. iii. 16, 29.) None of the spiritual promises belong to the natural *fleshly* seed, though any of them may give up their earthly promises and with the "Gentiles become *fellow-heirs* and of the same body [of Christ] and partakers of his promise, in Christ." Eph. iii. 6.

Almost all of the fleshly seed are so blinded by the fleshly promises, that they do not see the greater spiritual prize. (See Rom. ix. 30-32.) "What, then, Israel hath not obtained that which he seeketh for [the chief blessing through Abraham] but the election [the remnant, the few, in connection with the Gentiles] hath obtained it, and the rest were blinded." But, "they also, if they abide not still in unbelief, shall be grafted in again"—into the spiritual promises. [That is, as a nation they lost those spiritual promises and were cut off from them; but believing Israelites, as well as Gentiles, may be grafted into the spiritual vine by faith.] But, I would not, (spiritual) brethren, that *ye* should be ignorant of this mystery . . . . that blindness in part [to the larger part] hath happened unto Israel until the fullness of the Gentiles be come in [to the spiritual blessings] And [thus] all Israel shall be saved." [Receive the things promised them as the natural seed, viz:] "There shall come out of Zion the deliverer (the spiritual seed) who shall turn away ungodliness from Jacob. (fleshly *seed*.) For this is my covenant unto *them*." (Rom. xi. 7-23-25 and 26.)

These *two* seeds of Abraham are referred to in Rom. iv. 16: That "the promise might be sure to *all* the seed (natural and spiritual) not to that only which is of the *law* (the natural) but to that *also* which is of the *faith*."

We know not whether the people of these United States and of England are the *natural, fleshly* descendants of Israel or not. It could make no difference as regards the *spiritual* "prize of our high calling in Christ Jesus." If they are, and were made to know it, the effect of those *earthly* promises would probably be to blind them to the spiritual prize as it did the others, 1800 years ago. If they are of the natural seed, they will receive grand blessings in the coming age, after the *spiritual seed* has been exalted to *glory and power;* as it is written. "*They* shall obtain mercy [God's promised blessings] through *your* mercy" [through the spiritual seed]. Rom. xi. 31.

Bro. A. Hipsher, for answer to your question: see "Unpardonable Sin," page 3.

QUES.—Dear Bro. what kind of bodies will *little children* have in the resurrection?

ANS.—Paul gives us an answer to this question in 1 Cor. xv. 38: "God giveth . . . . to every *seed* his own body. "There is a natural body and there is a spiritual body"—vs. 44. Adam, the perfect man will serve as an illustration of a perfect natural (*human*) body, what the earthly ones shall all be when the work of resurrection and restitution, is complete. Christ's body after his resurrection will serve as an illustration of a spiritual body. Like him, we who have been begotten of the Spirit shall be, when we get our birth, as *we* have borne the image of the earthly, *we shall* also bear the image of the heavenly.—Vs. 48, 49.

Now, let us use this rule: Were these children begotten and born of the flesh—fleshly bodies? Yes. Were they afterward "*begotten* of the Spirit by the word of truth?" No. Then they remained natural, or human, and as such belong to the *natural seed*, and in the resurrection, God will give to every seed his own body; consequently they as part of the natural seed will have a *natural body*, while we who have been begotten of the spirit, and are therefore of the *spiritual seed*, will have our own bodies, viz: spiritual bodies, "like unto Christ's glorious body.

While they are designed ultimately to reach the same grand perfection of powers, and being enjoyed by the head of the *human* family, (Adam), yet we do not suppose that they will come out of their graves thus perfect. We *presume* (merely) that they will arise children and develop. The government, etc., of children will be much easier when the curse begins to roll away; besides, in past ages the proportion of deaths in childhood, was much less than now.

Bro. J. Baldwin: It would require the entire space of Z. W. T. for a year or more to answer all your questions in full. We commend to you the reading of all the tracts 3 or 4 times; then read "DAY DAWN." You need not expect to obtain all the truth on so great and grand a subject at one *swallow*, it is a continuous eating. You must seek. "He that seeketh findeth." "*Then* shall we know if we *follow on* to know the Lord." (Hos. vi. 3.)

QUES.—Dear Bro. R., may we be sure we belong to the "little flock," or must we be in doubt?

ANS.—"I know in whom I have believed, and am persuaded that he is able to keep (preserve) that (life) which I have committed unto him against that day." Paul thus expresses his and our confidence in God that he is both able and willing to do for us, all of his part of the covenant. The question, then, of our membership in the little flock depends entirely upon our keeping our part of the covenant. We are his spiritual sheep, ever since we entered our covenant relationship,—we are his workmanship. If we are entirely given up to him, so that his will is accomplished in us [the human nature crucified] he will give us the *grand prize*. If we hinder the work by opposition of our wills, we lose the *prize* and are obliged to come through the fire of tribulation in order to obtain the spiritual body.

We may not be able to say: the *prize* will surely be mine; but we can say if *now* entirely given up,—The prize is mine today unless I lose it tomorrow; and by God's grace I will "keep my *body* [humanity] *under* lest after having preached to others [of the grand prize] I myself should be a castaway" (from it.)

QUES.—Do you, Brother Russell, fully agree with the articles from Brother Jones' pen in a recent number?

ANS.—In the main, yes. Perhaps no two writers would express the same thoughts in *exactly* the same words, but the sentiments, etc., I endorse, as being in my judgment in harmony with the teachings of the Word. Let me guard you, however, against supposing that *the change* from natural to spiritual bodies will be either a gradual one, or one of which you might be in doubt. We shall be "changed in a moment, in the twinkling of an eye," and it will be a radical change. No longer, *natural, earthly, weak* and *corruptible*, but powerful, spiritual, incorruptible, immortal—"like unto Christ's glorious body;" though appearing (as seems to be taught in the types) for a while to mankind in general, as *though we had not been changed*. When thus changed, we can see all others on the spiritual plane, the Lord, the prophets and resurrected saints and those similarly *changed*. The *vail* will be only to those on the natural plane. Therefore be not deceived into supposing either yourself or others changed until you can do as Jesus said everyone *born* of the Spirit can do, and as he did when he was *born* from the dead, viz.: go and come like the wind, and no man know whence you came or whither you went. "So is every one that is born of the Spirit." Jno. iii. 6.

How beautifully clear it is that our change from natural to spiritual conditions is not the marriage but a preparation for it. The Bridegroom is since his resurrection a spiritual body, and how fittingly proper it would seem that the bride should be changed to the same image and nature before sharing the *glory of power* with him—the marriage.

AN OPEN LETTER

"Dear Brother Russell, I write to ask your prayers for Mr. C., his wife, son and daughter. They are steeped in sin. Pray that they may be saved and become members of the bride of Christ."

My dear Brother, your request would be considered a very reasonable and proper one by most of Christian people; but from our standpoint it would be the height of presumption. I can and do thank God that they and all others of our race ARE SAVED, *are redeemed,* and that in God's *"due time"* they will be entirely released from the bondage of sin and death, and during the next (Millennial) age will come to a full knowledge of their Redeemer, and have abundant opportunity to come to the condition of *perfect men and women* for "Jesus Christ, by the grace of God tasted death for every man," "gave himself a ransom for all *to be* TESTIFIED IN DUE TIME."

To ask God to convert by any other means than *the word* "which is able to make them wise (now) unto salvation," would be to ask him to perform a miracle. If this be his WILL he can do so (as in Paul's case) without my asking him; and would do so whether I ask or not. If not *God's will* to make an exception of Mr. C. and family, *who am I* that I should ask him to change his plans to suit mine? Oh, no! rather reverse the order and change *my will* to suit his plans.

His plan is to give "Restitution" to the billions in the next age, but to select *now* during the Gospel age "a little flock" (from among the billions who are redeemed from death)—to take out a people for his name—to be "the bride, the Lamb's wife" and bear his *name.* It is not our business to help the Lord decide who shall be of that selected company.

The key to many unanswered prayers is, "Ye ask and receive not, because ye ask amiss." To be sure of an answer we must ask in harmony with God's plan and word. Suppose now that I should ask the Lord that Mr. C. and family may be a part of Christ's bride, and suppose Mr. C. should not be the Lord's choice for that exalted position, one of two things would surely follow: either the Lord would take some one contrary to his will, or my prayer would go unanswered. And undoubtedly it would be the latter—an unanswered prayer.

Unacceptable prayers come from one of two causes: Either they are the desire of our old (human) nature or of the new spiritual nature uninstructed as to how to ask and what to ask for.

Now brother, your request was undoubtedly made by your spiritual nature. So far it was good; but our new nature or new mind can at present operate only through the *natural* body and may consequently make mistakes (therefore, "in this tabernacle we groan"—longing for our spiritual body, which will be fully in harmony with our *new nature*—our birth). It is because we are thus hampered by the imperfections of earthly conditions that "the Spirit helpeth our infirmities; for we know not *what things* we should ask for as we ought, but the spirit maketh intercession for the *saints* according to the will of God." (Rom. viii. 26.) Therefore, sometimes God answers very improper prayers in a very gracious manner, though not according to the asking.

If we would ask and receive, we should study to ask aright. "Let the words of our mouth and the meditations of our heart be acceptable before thee, O Lord, our strength and our Redeemer."

There is only one source from which we can learn *"what things* we should ask for," and that is the Spirit's text-book—the Bible. How important, then, it is for us to use our text-book and be well acquainted with *God's plan* that we may ask in harmony with it and receive. How fully this point was covered by our Lord Jesus, when he said: "If ye abide in me (first condition) and my words abide in you (second condition), ye shall ask what ye will, and it shall be done unto you."

Truly, your brother in Christ.

Truth itself, severed from the love of the truth, may be an idol.—*Pascal.*

TWIG TO BRANCHES

Brother Sunderlin, in closing a letter, recently received, said: "This twig sends love to all the branches of the vine." We take this opportunity of sending it to such branches as are readers of the WATCH TOWER. It expresses a very beautiful sentiment, and shows the modesty of the "twig." This, as has previously been shown in the WATCH TOWER, is the right understanding of the word "branch," as used by our Lord. It is common to hear people speak of belonging to the Methodist *branch* of the church, or the Baptist, or other branches, thus recognizing the fact that THE CHURCH is not a *branch,* but a vine, composed of all truly united to Christ. A careful reading will convince anyone that Jesus recognizes no denomination as a branch. Jesus deals with us as individuals; each Christian who consecrates himself to Christ is a branch of the vine. "I am the vine, *ye* are the branches."

If all could know and appreciate this, it would make them less particular about having their names enrolled on earth, and more particular about having their "names written in heaven;" less careful about the "voice" and "authorities" of an earthly institution, and more careful about the authority and voice of the Master and Head, Christ.—"The head of every man [believer] is Christ, and the head of Christ is God." [1 Cor. xi. 3.]

Well, we thought that most of the branches would appreciate Bro. S.'s sentiment, for love is the essence of the branch as well as of the vine, and in answering him, we suggested that he write some for our paper, which would be one means by which he might add to the spiritual health, comfort and fruitfulness of some of the "branches." He has concluded to do so, and we have added his name to the list of contributors on first page. This number contains two articles from his pen.

TIME SERVERS

The trimming, hesitating policy of many reminds us of Luther's words to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them!" This is a difficult game to play at, and one which is more suitable for a clown at a theater than a servant of Christ. When you are attempting to compromise, you have to look around you and move cautiously as a tight-rope dancer, for fear of offending on one side or the other. A little too much this way or that and over you go. A cat on hot cinders is in an unenviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or indeed at all. Think of being able to go no further than the aforementioned timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ; *at least so far as the age will permit me.*" Out upon such cowardice: life is too dear when bought at such a price.—*Spurgeon.*

When a cloud comes between us and the sun, it robs us for the time of the enjoyment of its beams. It does not prevent him from shining, it merely hinders our enjoyment of him. Exactly so it is when we allow trials and sorrows, difficulties and perplexities, to hide from our souls the bright beams of our Father's countenance, which ever shine with changeless lustre in the face of Jesus Christ. There is no difficulty too great for our God; yea, the greater the difficulty the more room there is for him to act in his proper character, as the God of all power and grace. It is the privilege of faith to find God behind the cloud in all his faithfulness, love and power.—*Sel.*

DEAD AND BURIED

In the fourth century a young earnest disciple sought an interview with the great and good Macarius, and asked him what was meant by being dead to sin. He said, "You remember our brother who died and was buried a short time since. Go to his grave and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer." The young man doubted whether he understood; but Macarius only said, "Do as I tell you, my son; and come and tell me what he says." He went, and came back, saying, "I can get no reply; he is dead." "Go again and try him with flattering words—tell him what a great saint he was, what noble work he did, and how we miss him; and come again and tell me what he says." He did so, but on his return said, "He answers nothing, father; he is dead and buried." "You know now, my son," said the old father, "what it is to be dead to sin, dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ." (Rom. vi. 3.)—*Selected.*

CHRISTIAN LIBERTY

"The true doctrine is not our right to think for ourselves, but the right of the other man to think for himself."

The impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution—that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forborne to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loth most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerence and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech, is not always an easy task. The two may, however, be combined. And nothing can be more certain than the preservation of Christian liberty for any if conditioned on the concession of that liberty for all.—*N. Y. Examiner.*

THE IRON WOLF

"I conducted, two months ago," said a clergyman, "the funeral services of one of my parishioners. He had been a farmer. Forty years ago he had commenced work with one hundred acres of land, and he ended with one hundred. He was a skillful, industrious workingman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbors.

"'It was always a warm, hospitable house,' said one. 'The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers—all lead useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly, was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped dollar upon dollar, but of a servant of God who helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill, rasping tone:

"'So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now I started with nothing, and look here,' pointing to his broad fields. 'I own down to the creek. D'yé know why? When I started to keep house I brought this into it first thing,' taking an old iron savings bank in the shape of a wolf out of the closet. 'Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth $100,000. Other folks ate meat; we ate molasses. Other folks dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. And,' he concluded triumphantly, 'now I own the creek; and that land with the fields yonder, and the stock in the barns, are worth $100,000. Do you see it?'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink, having no other resourse, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the house of some it is avarice, and like a wolf, devours intelligence, religion hope and life itself."—*Friendly Companion.*

DEATH NOT LIFE

I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the "death" and the "destruction" spoken of in Scripture as the doom of the condemned: and to insist on the belief that they are kept alive forever.

"Life," as applied to their condition, [the condition of the righteous] is usually understood to mean "happy life." And that their's will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a "happy life;" and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in their languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition the words "life" and "immortality" never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist: not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance: "Ye will not come unto me that ye may have life;" "He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "perdition," "death," "destruction," are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.—*Archbishop Whately.*

IMMORTALITY AND INCORRUPTION

The following, in answer to a correspondent's question, may be of general interest to our readers:—

The Greek word *aphtharsia* is rendered *immortality* in Rom. 1:17; and *incorruptible* in Rom. 1:23, 1 Cor. 9:25 and 15:52, Eph. 6:24 and Titus 2:7; and *incorruption* in 1 Cor. 15:42, 50, 53, 54.

The Greek word *aphthartos* is rendered *immortal* in 1 Tim. 1:17; and *incorruptible* in Rom. 1:23; 1 Cor. 9:25 and 15:52, and 1 Pet. 1:4, 23 and 3:4.

These are the only occurrences of *this* word. The Greek word *athanasia* is translated *immortality*, but *three times*—1 Cor. 15:53, 54 and 1 Tim. 6:16.

Both these words are given the sense of *immortal*, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses *aphthartos* as *incorruptible, immortal.* And it seems to be the exact word corresponding to our words, *incorruptible* [not liable to corrupt, or to be corrupted], and *immortal* [not mortal—not subject or liable to death].

Anthanasia, while it is properly translated *immortal* according to usage, does not so much have the sense of *not liable to die*, as that of *unchangeability*. Hence *apthartos* is the word which most closely corresponds to our word immortal, *i. e., not* mortal, not perishable, not corruptible. This is shown by the relationship between corruptible and incorruptible in 1 Cor. 15:53 and 54, which in the Greek as in the English stand related, of the same root, the Greek being *phthartos* and *aphthartos*. Not so, however, the words *mortal* and *immortal* in the same verses. In the English these words are closely related, but the Greek uses words totally distinct and not related—*thnetos* and *athanasia*, the sense being, "This mortal [dying condition] shall put on [or assume] immortality" [a lasting or unchangeable condition].

So, then, the attempt of some to make out that *incorruptible* refers to one state, and *immortality* to another, is without foundation, and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words *immortal* and *incorruptible* interchangeably. As above suggested, however, we would have preferred it had *athanasia* been translated *unchangeability* in the three cases where it occurs, although our word *immortality* covers the idea of unchangeability.

With this change 1 Cor. 15:53, 54 would read thus:—"The [special] dead [*i. e.*, the saints] will be raised incorruptible [*i. e.*, immortal, not liable to corrupt, decay, or perish] and *we* [of the same special class] shall be changed." "For of necessity this corruptible diseased, perishable condition] must be invested with *incorruptibility* [imperishable quality] and this mortal [dying condition] must be invested with immortality" [*unchangeability*]. "And when this corruptible [perishable condition] shall be invested with incorruptibility [imperishable quality] and this mortal [dying condition] shall be clothed with unchangeability [immortality], *then* will that prophetic promise be fulfilled [which says] "Death will be swallowed up in victory." That is to say: when this *special* class, *the* dead and we, the overcomers, the saints, are changed to undying, changless conditions, *then* will that prophecy of Isaiah 25:8 begin to be fulfilled to the *world*—the Millennial work of abolishing death and restoring life will *then* go on successfully.

AN ACCUSER SILENCED

Two fellow-travelers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none but given all a good measure. Now I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, *but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself.*"

The skeptic was surprised. He seemed almost frightened, and sheepishly replied, "Well, no; I couldn't find fault with *Him.* He was perfect.

"Just so," said the Christian; "and therefore was my heart attracted to Him; and the more I look at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I haven't a right to be happy and to love Him when I found out that He had *died* for me; that on the cross He had fully paid all my debt, and thus cleared me of all guilt? Ever since then I truly love Him, and all the evil which professed followers of His may do, cannot turn me away from Him. My salvation hangs on what *He* has done, and not on what *they* are doing."—*Horatius Bonar.*

DISCORD PRECEDES HARMONY

It seems to me the trials and the temptations of this life are all making us fit for the life to come—building up a character for eternity. You have been in a piano manufactory; did you ever go there for the sake of music? Go into the tuning room and you will say, "My dear sir, this is a dreadful place to be in; I cannot bear it; I thought you made music here." They say, "No; we do not produce music here; we make the instruments and tune them here, and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.—*Spurgeon.*

—Subscribers write us saying that they are "*very poor* and will send money for the paper as soon as they can get it." To answer all such at once let us say that if you are *very poor* we do not want you to send us any money. Let us know that you want it and you can have it free.

Truth itself, severed from the love of the truth, may be an idol.—*Pascal.*

A GOOD man incarnates goodness. The flower and its fragrance are one.

GOD'S LOVE TO ME

I love to sit, and think,
How Jesus came to me;
And brought his box of jewels
Which angels longed to see.

He opened wide the lid,
And took them, one by one;
He showed them unto me—
Their light was like the sun.

He said, "My chosen one,
Put on these jewels bright;
And follow where I lead you,
To lands of pure delight.

I soon will take you hence
My home to share, with me;
There you shall ever be my bride,
Throughout eternity."

—MRS. *A. M. B.—Newark, N. J.*

THE RESURRECTION

The death and resurrection of a human *body* as a thing distinct and separate from the intelligent *being*, is never mentioned in the Scriptures. We never read that Abraham's *body* died, nor that Jesus' body *died* nor any one's *body* died.

Being signifies existence, and there can be no *being* or existence without *life and body* both. Withdraw life and the *being* or existence ceases, for life is but a power or principle, the same in the lower animals as in man; the difference in qualities between man and the brute, consisting not in a different kind of *life*, but in a different kind of *body*.

Any being is properly called a *soul* or person. This is the Scriptural sense and usage of the word *soul*, so little understood; viz. *Being* (life and body combined.) Thus we read of the creation of Adam—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (*ruach*—the same breath said to be given to beasts, birds and fishes) and man became a living *soul*," (*being*.) Gen. 2-7.

We will cite a few illustrations of the Bible usage of the word *soul* showing that it signifies *being*: Lev. v, 2, "If a soul (*being*—person) touch any unclean thing he shall be unclean." Verse 4. "If a *soul* (being) swear." Verse 15. "If a soul (*being*) commit a trespass." Lev. xxii. 11, "If the priest buy any soul (*being*) with his money." Prov. vi. 7, "If he steal to satisfy his soul (*being*) when he is hungry," Prov. xxvii. 30, "The full soul (*being*) loatheth the honey-comb, but to the hungry soul (*being*) every bitter thing is sweet." Prov. xix. 2, "That the *soul* (being) be without knowledge is not good." Verse 15, "An idle soul (*being*) shall suffer hunger." Luke i. 46, Mary said, "My soul (*being*) doth magnify the Lord." Jesus said, "My soul (*being*) is exceeding sorrowful even unto death." Matt. xxvi. 38, "Thou shalt love the Lord . . . . with all thy soul (*being*)." Matt. xxii. 37. The rich man said, "Soul (*being*-self) thou hast much goods laid up for many years; take thine ease, eat drink and be merry. But God said, Thou fool, this night thy soul (*being*, existence) will (*cease*) be required of thee." Luke xii. 19, "For what is a man profited if he shall gain the whole world and lose his own soul (existence, *being*,) or what can a man give in exchange for his soul?" (being, *existence*.) Matt. xvi. 26. How many illustrations of this scripture are furnished us in every day life. Men and women labor for wealth, to gain as much as possible of the whole world only to find when they are rich that wealth has come at the expense of health. How many of those who spend their life in laying up earthly treasure, find that their very *being—existence*—has been sacrificed in gaining wealth. Then what would they not *give* to get back again health, etc. They lavish their wealth upon physicians, traveling, etc, but it is of little use: They made a poor exchange when they gave their being for money.

In Acts ii. 41. There were added to the church about 3,000 souls (*beings*, persons.) Acts vii. 14, "He called Jacob and his kindred 75 souls," (*beings*.) Acts xxvii. 37. "There were in all, in the ship, 276 souls" (*beings*.) "Some purified their souls (*beings*—lived more purely) in obeying the truth." 1 Pet. i. 22. "The law of the Lord is perfect converting (changing) the soul" (*being*). Psa. xix. 17. Other souls (*beings*) were subverted, turned from the truth by error. Acts 15:24, Other, unstable souls (*beings*, persons) were beguiled. 2 Pet. 2:14.

The word soul is used, also to represent the *being's affections*. "O thou whom my soul (*being's affections*) loveth." Cant. 1:7. The soul of David (affections) was knit unto the soul of Jonathan.... (The two *beings* were united.) Sam. 1:18 [The word *soul* is used with reference to fish, fowl and beasts, as it is of man; to represent their *being* or *existence*, but is usually translated "*life*" in our Bibles as in Gen. 1:20 & 30, etc.]

With this view of the meaning of the word, *soul*, viz: That it includes *all being* or existence (a combination of life and body) let us inquire, What *dies*—the principle of life, or the body? We answer, Neither; the life principle is one which pervades all creation just as does electricity. This principle of life pervades and is an essential element of all *being*, in tree, in fish, in fowl, in beast, in man, in angels, and in the fullest degree in God who is its source or *fountain*. This principle cannot be said to die though if it be withdrawn from any creature to whom God has given it, that creature will die—cease to have *being*. Thus the breath of life is taken from beasts, birds, fish and man.

Neither can it be properly said that the *body* dies, since, *separate from the principle of life* the *body* never had life and consequently could not die. The *body* without the spirit (of life) *is dead* and that which is dead cannot *die*.

WHAT THEN IS DEATH—WHAT DIES?

We answer, The *being dies*—ceases to have *being* or *existence*. Death is the *dissolution*, or separation of the things which combined, constitute *being*,—namely, life and body. Thus when the spirit of life returns to God who gave it (all nature is His reservoir of *life*) then, the *being* is dead and soon the body will return to the dust from whence it was taken.

We see clearly then, that not the body but the *being*—called in Scripture *soul*—dies. Let us notice some instances in which this is stated in so many words: Job 31:39 (marginal reading) "cause the *soul* of owners thereof to expire"—(dissolve, die.) "Their soul dieth in youth, etc." Job. 36:14, margin "To deliver their soul (*being*) from death and to keep them alive in famine." Psa. 33:19.

"He spared not their soul (*being*) from death (dissolution). He keepeth back his soul (being) from the pit"....(death.) Job. 33:18. "He shall deliver his soul (*being*) from the grave." Psa. 89:48. "All souls (*beings*) are mine . . . . the soul (*being*) that sinneth it shall die." Ezek. 18:4. It was the *soul* (*being*) of Jesus which was given for our ransom. "Thou shalt make his soul (*being*) an offering for sin"..... "He shall see of the travail of his soul and be satisfied." "He hath poured out his soul (*being*) unto death." Isa. 53: 10-12. But, (Acts 2:31) "His *soul* (*being*) was not left in hell" (*hades*—the condition of death.) *He* was raised to *being* again but a being of a higher order—having a grander than human *form*-body. "Put to death in the flesh but quickened by the Spirit." And now *we* come to the point—What will be *raised up*, in the resurrection? *The body*, says some one. Not so I answer, it is the BEING that God promises to *raise up*. It once existed, and lost existence and is to be *raised up* to existence or *being* again. Men can resurrect a body from the tomb (that is, bring a body out of a tomb to the surface;) but only God's power can resurrect or *bring to existence* again a *being* who has died.

We see then that resurrection means the restoring of *being*. Now, "with what body do *they* (these beings) come" into being again?) is a question asked by Paul. (1 Cor. 15: 35. [We have seen that *being* is made up of two elements, body, and spirit of life—hence if restored to being they must have some sort of bodies provided them.] Paul proceeds to tell us, that while each must have a body, yet, in the resurrection all beings will not have the *same kind* of bodies. He says that there are two general sorts or kinds of bodies—the earthly or natural bodies and the spiritual—heavenly bodies. There are two, perfect illustrations of these two kinds of bodies: Adam was the head of the *earthly, human* family and a pattern of the perfect human being. Christ Jesus at His resurrection was the first born from the dead to the perfect *new* nature the spiritual and He, "thus born of the Spirit, is *spirit*." (John 3:6.) His is a sample or illustration of a perfect *Spiritual body*.

All humanity belongs to one of two classes: either they are *natural* men—The ADAMIC SEED, or they have been begotten of the Spirit through the word of truth and have given themselves up to Christ, that the will of God might be done in them. This is the *newly* begotten man; he belongs to the SPIRITUAL SEED. Now says Paul, "God giveth it a body as it hath pleased Him and to *every seed* his own body." That is, those who have, during the present life, become partakers of the divine nature must needs have a *divine form*—a "spiritual body" "like unto Christ's glorious body" while those who have not thus changed nature would have no change of body. When again brought into *being*, they will have natural, *human* bodies.

The resurrection which some will have, to spiritual conditions of being—with spiritual bodies—is in Scripture designated as special, by calling it "The *first* resurrection," first in importance—*chief*. It is also frequently designated by the article THE (very noticeable in the Greek text; but less so in our English translations) for illustration—notice the following instances, (Luke 20:35.) "They that shall be accounted worthy to obtain that world and THE resurrection neither marry nor are given in marriage." Again, Paul always taught that there would be "a resurrection both of the just and the unjust;" yet he says: "If by any means I might attain unto THE resurrection." Phil. 3:11. The *first*—to spiritual condition and being. Again he designates this resurrection to spiritual being as "*His resurrection*," because

Jesus was the first one so raised from death to *spiritual being*. "That I might know Him and the power of HIS resurrection" (i. e., that I might be raised *as* He was raised.) Then follows an account of *how* he might attain to that *glorious* resurrection to spiritual being, viz.: "knowing the fellowship of His sufferings and being made conformable unto His death," (Phil. 3:10.)

None will attain to this *chief* resurrection, except they consecrate themselves entirely to God's service. "We beseech you therefore brethren, by the mercies of God, that you present your bodies (and all their powers, talents, reputations—all) a *living sacrifice*, holy, acceptable unto God, your reasonable service." So shall you be among those who shall be in THE *first* resurrection for "Blessed and holy are all they that have part in THE FIRST resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and reign with Him a thousand years." (Rev. 20:6.)

We can know little about the perfection and grandeur and powers of those who shall become spiritual beings except that they will be "like unto Christ's *glorious* body." (Phil. 3:21.) As the Apostle says: "It doth not yet appear *what* we shall be, but we know that when He shall appear we shall be like Him." (1 John 3:2.) What an answer is this to those who claim that nothing is *real* but a flesh and bone body. Who would insist that Jesus, after His resurrection was the very same flesh and bones He was before He died? Was that a glorious body? No, that was the body he *took* for the suffering of death—but being put to death in the *flesh* He was quickened by the Spirit, "a life-giving *spirit*." (1 Cor. 15:45) Now He is the express image of the Father's person. Is the Father and Creator of all things simply a great Man? Nay, verily, "God is a Spirit." "It doth not yet appear, *what*.....but we shall be *like Him*." Away with that grossness of materialism, which can realize nothing higher than the *natural, human* plane. Let us take Paul's account. There are human *natural* bodies and there are spiritual bodies. Both will be *glorious*, but the glory of the human, earthly, (terrestrial) is one thing and the glory of the spiritual, heavenly, celestial, is quite another and quite a different thing. See (1 Cor. 15:40.)

The restored world of mankind shall be indeed glorious *men* like the perfect head of the human race, but that glory will not compare with "the glory that shall be revealed in us," who have given up the *human* nature and become partakers of the *divine* nature, into the perfection of which we hope soon to be ushered. Like the earthly one (Adam) *such* will they be also that are earthly (human)—Like the heavenly one (Christ then "born from the dead")—*such* will they be also that are heavenly, (now begotten to the heavenly nature by the word of God through the Spirit, then to be born into the perfection of that *being*). Verse 48.

Paul gives us a slight account of the great change from natural to spiritual which awaits those who have part in THE *first* resurrection: Vs. 42 informs us "Thus is THE resurrection of THE *dead*: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an *animal* body, it is raised a *spiritual* body." [*Diaglott*].

ORDER IN RESURRECTION

All of God's works and plans are full of order: It has well been said, Order is the first law of heaven. While, there shall be a resurrection both of the just and unjust and *all* shall be made alive, and while some shall be made alive as perfect spiritual beings and others in the likeness of the earthly one, Adam, yet there are times and seasons and orders for all this, as Paul says: "But every man in his *own order*, Christ the first fruits—(Jesus the *head* and we the "members of his body"—yet "*all* ONE *body*"—The head *raised* 1800 years ago, the body very soon we trust,) afterward they that are Christ's at his (*parousia*) presence"—the "great company."

These are the first orders and include all of those who are of the *spiritual* family, but there are others—*every* man in his own order—and when all of these *orders are complete* (Paul mentions only those in which the church's interest centered) when all have been brought to *life* and perfection either on the human or spiritual plane (except those who die the "*second* death") "then (at the end of the 1000 years reign of Christ and the saints,) cometh the end," "when he shall have put down all rule and all authority and power. For he must reign until he hath put all enemies under his feet—The last enemy that shall be destroyed (during that 1000 years reign) is *death*" (Adamic) in all its forms; sickness, and pains, as well as the tomb—"Then the *end*" will have come—the *end* of sin on earth, the end of the great work of ransoming mankind and bringing them into full harmony with their Creator. Then—the Son shall deliver up the kingdom—dominion of earth to God even the Father; that God may be all—and his will done in all. See vs. 23-28.

FOUNDATION OF THE WORLD

(A SUGGESTION)

"Come ye blessed of my father, inherit the kingdom prepared for you from the *foundation of the world*." Matt. 25:34.

Which world is this at whose foundation the kingdom is *prepared?* If there were only one world, and therefore the word world always meant the same thing, there would be no room for discrimination; but as there are three worlds.—The world that was, the world that now is, and the world to come—there is room for the question, "Which world is meant?" The Greek word translated world, wherever the heading of this article is found, is Kosmos, which, sometimes means the people, or world of mankind, as in John 3:16, "God so loved the world," but often means, as Greek scholars tell us, the *order or condition of things*. The order or state of things—heaven and earth—which was, Peter tells us, ended at the flood; the second order ends at, or during, the sounding of the seventh trumpet which is associated with the second coming of Christ; and then begins the new or third order; the new heaven and earth wherein dwelleth righteousness. 2 Pet. 3.

Now from the foundation of which of these three worlds is the kingdom of God *prepared?* Our suggestion is, that it is the *third* world and not the first. That the same expression is used in some Scriptures in reference to the first world, we do not doubt; and as to which is meant the plan of the ages should in all cases determine.

We think it is clear that the Bible reveals three kingdom ages—the Jewish, Gospel and Millennial ages,—represented by the Saviour as the three measures of meal, in which the work goes on to completion. We can find no trace of a kingdom before the Jewish age. In it the typical kingdom was organized. In the Gospel age, as shown by many of the Saviour's parables, the church is called the Kingdom. It is not perfect, however, nor pure, for in it tares and wheat grow together, until the tares are gathered out of his kingdom. They could not, of course, be gathered out unless they were in.

Some think the kingdom means the earth, and that to gather the tares out of His kingdom means to rid the earth of all the world of mankind, except the saints. But if we understand their position, they do not seem consistent, for they teach that instead of taking out the tares, the Lord will take out the saints, leaving the world of mankind on the kingdom (if the earth is the kingdom) to be burned up. We seriously doubt if the earth is ever called the kingdom.

We understand that during the Jewish and Gospel ages, the kingdom of God has been in a process of *preparation;* but it is not fully *prepared* until the *end* of the Gospel age, when the tares are separated, then the wheat shall be exalted to glorious power, and then begin to "shine forth as the sun in the kingdom of their Father."

It seems that when the kingdom is prepared it is time to set it up, as it could not be set up (put in power—glorified) if it had no existence, or before it was fully prepared. Just so the Papal church (woman) could not have been placed in power—i. e., could not have been set up on the beast (Rev. 17,) before she had an existence or before she was *prepared* for that step, by the completeness of the falling away, or apostacy from Christ. When the counterfeit kingdom was thus prepared, and set up—put in power—she was then prepared and ready to gather within her pale the millions upon millions who would not previously have listened to her voice. So we believe when the true church or kingdom of Christ is set up, she will then be prepared to gather to her pale those who will hear her voice.

It seems to the writer that the setting up of this kingdom, *is laying* the foundation of the world—to come—the third and endless order of things, and that it is so prepared and set up for the benefit of mankind, seems clear from the text, and also from the fact that "The Spirit *and the Bride*" shall say: "*Come*."

The scene in our text is laid when the Son of Man shall have come in His glory; and that the saints are *with Him* in glory *before* He thus comes is evident, because the gather-

ing of the saints *to* Christ *must* precede their coming or appearing with Him; and Paul tells us that "When Christ who is our life shall appear, we also shall appear with Him in glory." Col. 3:4. Let this fact be noted and it will be seen that the "sheep" of Matt. 25, are not the saints who are already rewarded and with Christ, but another class. It is not our notion, as some think, but Paul's statement, that "The saints shall judge the world." 1 Cor. 6:2.

With this view that it is the foundation of the *third* world at which the kingdom is prepared, another passage appears luminous; "According as He hath chosen us in Him before the foundation of the world." Eph. 1:4. It seems more in keeping with the gospel conditions that we are chosen *during the gospel age*, in order to be prepared to share in laying the foundation of the coming world or order of things, and also as the next verse asserts to adopt children by Jesus Christ to Himself, than that we were chosen, as some express it, "Away back in the counsels of eternity," when we had no responsibility in the matter. The means by which we are chosen in Christ are not omitted by the apostle, which show that though the Lord is the prime mover in the work, yet they involve the mental action and obedience of the chosen one: "Through sanctification of the Spirit and belief of the truth." We do not doubt that the *plan* to the end was known and arranged from the beginning, but the man is chosen when the truth is applied and obeyed. We regard it as a wonderful privilege thus to be called out, and so to be present at the laying of the foundation of the future order of things—"The world to come," in which all nations shall be blessed. J. H. P.

NEW VERSION OF THE N. T.

The necessity for a better translation of the New Testament and from *older* and more authentic MSS., has long existed and now seems about to be realized in the New Version just completed and soon to be published. [We hope the translators have been bold enough to correct not only the many mistranslations of words; but, also the interpolations without the fear of man which bringeth a snare. A number of these interpolations have been noticed in a former number of the WATCH TOWER, as lacking in all old Greek MSS. written previous to the fifth century: such as John 21:25. Also the words—"in heaven, the Father, the Word, and the Holy Ghost, and these three were one. And there are three that bear witness in earth"—parts of 1 John 5:7, 8; and the words—"But the rest of the dead lived not again until the thousand years were finished" and part of Rev. 20:5.

From what we have heard of this work, it will be very valuable and certainly a great improvement upon the present standard version. But we venture the assertion that it will be a great lever in the hands of Infidelity, and will be used to overthrow respect for Christianity, its teachings and its standard—the Bible, in the minds of those who have no understanding of how and why the changes are *right* and *proper*. For this the church's ministers are to blame. For years they have sought to instill into people, and particularly children, an unreasoning, superstitious awe for the Bible, and thousands who attend church, have the impression that to question the correctness of *one word* in the King James' version, is infidelity. Ministers who know, or *should* have known that the word *hell* in our English text is the translation of *more than one* Greek word and in a large majority of the cases should have been translated—*the grave*—or—*the condition of death*—have preached year after year from texts where the word should be *grave* and have allowed their hearers to understand it as meaning—*a lake of fire—for fear*, some one should get the impression that—"God is love," for fear the church could not stand, except supported by error. Many have preached right along from the interpolation of 1 John 5: 7, 8, and never informed their hearers that the strange statement that—it was witnessed in heaven, that Jesus was really the Son of God—was not a part of the *Word of God;* but was introduced by Papacy during the tenth century. Who *there* needed such witness—did not all in heaven *know* it? And why did they thus keep the people in ignorance? Because they feared that if people knew this, the *only* text which gives even a shadow of support to the doctrine of the TRINITY, to be an interpolation to support a papal error, they might renounce the error and believe Jesus' words. (John 5:30; 8: 28; 10:29; 14:28. Rev. 2:27.)

Yes, in the coming and *now beginning* trouble upon the church (*Zion's Travail*) the new version of the Scriptures as well as Infidelity will play an important part, and "From the time that it, (the trouble) goeth forth it shall take you: for morning by morning it shall pass over, by day and by night; and it shall be a vexation only *until* He shall make you to understand *doctrine*, (truth.) For the (theological) bed is shorter than that a man can stretch himself in it and the covering (doctrines) narrower than that he can wrap *himself* in it." For the Lord.....shall do His work, His strange work; and bring to pass His act His strange act. Now, therefore; be yet not mockers lest your bands be made strong. For I have heard of the Lord God a consumption (an end—a "harvest,") even determined upon the whole earth." (Isa. 28:19-22, margin.)

Yes in the whole world there is to be a separation between evil and good, truth and error; but in the church first comes this *harvesting* there will indeed be a fearful shaking, both of wheat and tares. (Matt. 13,) as the two classes of the church (the tares much the more numerous) are separated by the sickle of truth. There will indeed be a great and sore trial upon the church when one after another, long cherished *errors* are torn away—it will be a hard time for any to *stand* as Christians. Paul entreats us concerning this commencing *evil day*, "Take unto you the whole armor of God that you may be able to withstand in that *evil day*." Thousands who are building on the good foundation, *Christ*, are building with the wood, hay and stubble of *human creeds and traditions* instead of the gold, silver, etc., of God's Word—"The fire of that day shall try every man's work (faith structure) of what sort it is." (1 Cor. 3:13.)

Yes, a thousand (in the churches) shall fall at your side, and ten thousand at your right hand, yet it shall not come nigh you *if* you make God's TRUTH your shield and buckler. (Psa. 91). How important, then, that we should see that our *faith* is founded on and supported by the word of God, "That our faith should not stand in the wisdom of men, but in the power of God." (1 Cor. ii. 5). Then we shall have that which neither the *arrow* of infidelity, nor the *pestilence* of spiritualism, nor the purifying *fire* can destroy. Thus only shall we be able to stand these evils. And it shall be *a trial* only until "He shall make you to understand doctrine"—the *true* teaching of His word. Then it will be seen that God's plan (bed) is longer and wider and higher than the creeds of men, and a man may stretch himself on it and rest, fully covered with the amplitude of God's mercy, love and grace, which *is* sufficient for any man to wrap himself in it. O, that Christians might get into this place of *rest* where they could realize a little of the length and breadth, height and depth, and know something of "the love of God which passeth knowledge!" "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." (Rom. xi. 33.)

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

—"Search the Scriptures, search and see
Wisdom's wondrous harmony."

THE COMING STORM

"Oh! sad is my heart, for storm that is coming;
Like eagles the scud sweepeth in from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.
A spell hath been whispered from cave or from mountain.
The shepherds are sleeping, the sentinels dumb,
The flocks are all scattered on moorland and mountain,
And no one believes that the Master is come.

He's come, but whom doth he find their watch keeping?
Oh, where—in his *presence*—is there faith the world o'er?
The rich, every sense in soft luxury steeping;
The poor, scarce repelling the wolf from the door.
Oh, man, and oh, maiden, drop trifling and pleasure,
Oh, hark, while I tell of the sorrows to be,
As well might I plead in the path of yon glacier,
Or cry out a warning to wave of the sea." —*Altered.*

THE LORD'S SUPPER

Christ our Passover is sacrificed for us, therefore let us keep the feast. 1 Cor. 5:7.

The Passover was a Jewish feast kept annually (and is still observed by them) as a commemoration of their remarkable deliverance under the tenth plague upon Egypt—the *Passing-over* or sparing from death of their first-born.

The circumstances as narrated in Ex. xii—the slaying of the Lamb, the roasting of the flesh with *fire*, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staff in hand ready to depart out of Egypt for the Land of Promise—Canaan—are doubtless familiar to most of our readers. Also, the meaning of these things which were but types: How that Jesus came—"who is the Lamb of God which taketh away the sin of the world," and of Christ our *Passover* was sacrificed for us—how the door posts and lintels of the household of *faith* are sprinkled (typically) with the blood of our Lamb which speaketh better things, and saves in a higher sense all that are in that house—how that we are pilgrims and strangers, not making Egypt (the world) our home nor resting there, but with staff in hand—how that the "bitter herbs" represent the *bitter experiences* and trials of life, which are needful to us and tend to sharpen our appetite for the unleavened bread, (truth in its purity; *leaven* being a type of corruption or *error*,) and for the eating of our Lamb, who said: "Unless ye eat my flesh . . . ye have no life in you." Thus we partake of our Lamb and have Christ *formed* within, the hope of Glory. Thus during this night of more than 1800 years, since our Lamb was slain, the one true household has been *eating*—waiting for the morning of deliverance—the early dawn of which we believe has already come.

When Jesus died on the very same day, and in fulfillment of that part of the type—*the Lamb*—how fitting it seems that all Christians should commemorate the day on which our Lamb died. We certainly have much more interest in the day than has "Israel after the flesh," who recognize only the *type*. Then, while we keep *the feast daily*—partaking of Christ and His word of truth, would it not be a great pleasure and a beautiful way, to commemorate our Lord's death on its anniversary?

We understand that it was our Lord's wish that *this day* be observed annually as a remembrance of Him, and that He instituted what is termed, The Lord's Supper, of bread and wine—emblems of His body and blood, our Passover supper—as a substitute for the Jewish observance of the *type*.

Everything connected with it seems to show that this was His intention. He kept the Passover regularly every year, and at the last one, the night in which he was betrayed, He said: "With desire I have desired to eat this Passover with you before I suffer." What Jesus commemorated was the *killing* of the Passover (Lamb;) and not the "Feast of Passover," which followed it for *seven* days. The Jews at that time kept both, but particularly the latter, (the feast.) They do not now, and have not for a long time commemorated the *killing* of the Passover, but the *feast* only.

Jesus commemorated (the last time) the killing only and then gave Himself as the *real* sacrifice. When He had instituted the *new* supper—remembrancers, (the bread and wine) instead of the *old* type (the lamb) He gave to His disciples and said: "*This* do in *remembrance* of me." (Keep no longer the type or shadow but use these new emblems to commemorate me—the anti-type.) "As often as ye eat this bread and drink this cup, ye do show the *Lord's death*, (not the typical lamb's) till He come," the kingdom be established and the type completed by the *passing over*, or sparing of the first-born (*overcomers*) and the ultimate deliverance of the entire "household of faith."

The Passover killing—Christ's death, can be remembered at no time so appropriately as on the regular anniversary, the fourteenth day of the first month. Jewish time which this year falls on April 14th (commencing at 6 o'clock P. M.) The *feast* of seven days eating unleavened bread, which followed representing in type the continuous, perfect and *everlasting feast* which we enjoy after and because of our ransom; (*seven* being typical of perfection).

We are aware that some christians observe the Lord's supper every Sunday, and claim that their custom is based upon the oft repeated mention in Acts of the "breaking of bread," and "upon the first day of the week when the disciples were come together to break bread." (Acts 20:7) etc. They evidently overlook the fact that bread-breaking, was of necessity a frequent occurrence but that there is no mention of *wine* in any of these instances which constitute as important a feature in the ordinance as the bread, nor are any of these meetings on the first day of the week ever called the "Lord's Supper" or by any name that should lead us to such a conclusion.

There are several reasons why "The Lord's Day" would not be at all appropriate for the commemoration of His *death*, the principal one being, that "the first day," or "Lord's day" was instituted and used to commemorate an event the very opposite in its character, viz: *The resurrection* of our Lord. The one was in the "night" and called a supper, the other was observed in the *day*. The one was a night of weeping and sorrow, the other a morning of joy and rejoicing, saying—"The Lord *is risen* indeed." The one was a type of the present night of suffering—the Gospel Age—the other a type of our gathering together and communion in the bright *Millennial day*—after the resurrection of *the body* very early in the morning."

When Jesus had risen from death He appeared to the disciples frequently, if not invariably on the "*first* day" of the week, and on several occasions made himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the church what would be more reasonable, than to suppose that they would set apart that *first* day, as especially a day for meeting with each other and with Him, and that coming from distances as well as because He thus revealed Himself first, they would arrange for the having of their food in common on that day? But this was always a day of joy as the other was properly a night of sympathizing grief.

The proper observance of this ordinance like that of baptism, seems to have been lost sight of during Papacy's reign: This one doubtless, was made void, to allow for the deathbed administration of the "*Sacrament*" to keep the dying from *purgatory*, etc. Protestants have not generally given the subject much attention, using the words—"As often as ye do this—" as authority for any convenient time, and not seeing that "*this*" referred to the *Passover*, as oft as ye do commemorate *this* event do it in remembrance—not of the type but of the anti-type—Me.

We do not say that a sin is committed by an untimely observance, nor that the non-observance, is sinful; but we do say that the observance of it as instituted is much more suggestive, appropriate and commemorative than any other.

We have so observed it here in Pittsburgh for some years and it has ever been a blessed occasion. We will celebrate it this year at the residence of Bro. W. H. Conley, No. 50, Fremont street, Allegheny City, Pa., April 14th at 8 o'clock P. M., and cordially invite all who can do so, to be present and join with us. Brethren and sisters from a distance will be entertained by the friends here. If possible please send a postal card to "WATCH TOWER" office, No. 101 Fifth avenue, Pittsburgh, and call there on your arrival.

IN THE FLESH

The proper distinction between "the flesh" and "spirit" and the significance of each as used in Scripture relative to mankind, is but little understood; yet is very important to an understanding of God's word and plan.

The word *flesh* is used in a general sense to mean *mankind—humanity*. As originally created it was "very good," an image on a perfect though small scale, of the spiritual order of which God is the head.

But through sin and its consequences, death and disease, a blight came and flesh is no longer *perfect* and beautiful, but marred, sinful, and imperfect to such an extent that none of the race can keep God's law, consequently none can be recognized by a just God except as sinners, and the only just thing to do with sinners is to punish them, and "The wages of sin is death." Hence we read "*All flesh* is grass and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth, etc." (Isa. 40:6.)

There was a time when they that were in the flesh *could please God*. That was when Adam and Eve held daily communion with God before *sin* entered; but now all flesh has become "*sinful flesh*," and therefore now, "they that are in the flesh *cannot* please God." If they live as exemplary moral lives as they know how, their best works will be *imperfect*, hence they cannot claim that they are not sinners, nor could God in justice recognize them or deal with them in any other manner than as sinners, and punish them according to the penalty of his just law—put them into the great prison house of death—the tomb.

But as we have already seen, God has a purpose—a *double* purpose: the first part of which relates to the present Gospel (good news) age, and the second part belongs to the incoming Millennial age. His purpose is first, to select a part of the race whose nature shall be changed so that they will no longer be human or earthly beings, but spiritual or heavenly beings, and as such enjoy themselves in his service. His purpose secondly being that all the remainder of the race *may* come again to the perfection of the human nature, and as perfect earthly beings *ever live* in harmony and communion with Him and His law, as Adam did before sin entered the world; and on this, their plane, enjoy perfect human pleasure in doing those things that are well pleasing to God. *Then* it will be true of all on both the spiritual and natural planes—"I delight to do thy will O God." *Then* "they that are in the flesh *can* please God, because all flesh will be perfect and free from sin. This is the "*Restitution* of which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3:21.)

During the Millennial age all mankind will be brought to a knowledge of God—His plan, His wisdom, His power, *His Love*—"all shall *know* Him from the least to the greatest," for "The *knowledge* of the Lord shall *fill* the whole earth." And it seems as though to *know* Him will mean to *love* Him, and to love Him will mean to obey Him, and to obey Him will mean to have life and enjoy God forever, to the great majority of the race. That all will then be called upon to exercise *faith*, to some extent, we cannot doubt, for "without *faith* it is impossible to *please* God," but everything will be favorable to *faith*. Evil will be restrained, (Satan bound a thousand years) error and vice will be checked, while *righteousness and truth* shall be dispensed to the people by the antitype of the Melchizedec Priesthood—Jesus and the gospel church as Kings and Priests—"A priest upon his throne." Priests to instruct in righteousness; Kings to enforce obedience to righteousness. Faith then will be easy.

They will readily appreciate the statement—Christ died *for* our sins—was our ransom, etc.,—because they will themselves be witnesses that the penalty, death and pain, and sickness, is being removed, and that they are again brought into favor with God; and it would be only reasonable for them to ask why sinners are restored to life, etc., again. Has God changed His mind and concluded that sin was not so bad a thing after all, and that he had erred when he pronounced sinners *unworthy of life* and was now repenting of his action?

No, the answer comes, God changes not; you were justly condemned, but God loved you and gave His son, and Jesus loved you and gave himself *a ransom* for you. You are *redeemed* and therefore *restored*. Then it will be easy to believe that—"Jesus hath died and there is remission."

But during this age, as many as now *hear* ("He that hath an *ear* let him hear,") the good news are by it informed that Christ died for our sins, that the price of sin has been paid, and they are justified, if they *believe* it, and that they can come unto God not as sinners, but as righteous persons, and by *faith* call God "Father." It is as justified (*perfect*) *fleshly* beings that they now call God Father—because in God's sight restored to the condition occupied by Adam before he became a sinner, viz: a fleshly or human son. (Luke 3:38.)

The next step for these justified beings to take, is to consecrate their justified *flesh* (being) to God. "Present your bodies a *living* sacrifice," present it to God alive, for his service. God accepts it and reckons *you* dead as a *human* being, but alive as a *new* creature (begotten) to a new life of a new (*divine*) nature, and your human nature is reckoned as dead forever, and in due time, when *perfected as new spiritual beings* we will have our spiritual bodies. But now we, new creatures, live *in* these old bodies—reckoned dead; yet our Father counts us no longer sons on the fleshly plane to which he justified us through Jesus' ransom, but sons on the higher plane as begotten of the Spirit, and he says of such: "*Ye are not in the flesh* but in the Spirit, if so be that the Spirit of Christ dwell in you." Those who have thus given up the human nature—become *dead*—are reckoned by their fellow men as being still in the flesh; but of God, as being in the Spirit. To those thus *dead* God reveals His plan and the exceeding riches of His grace. "Thus the good news is declared to them that are *dead*, that they might be judged (reckoned) according to men (as being) *in the flesh* but *live* according to God *in the Spirit*." (1 Pet. 4:6.)

HOW MUCH WILL YOU GIVE?

Dear friends we are not going to pass around the contribution box now, but thinking this to be an all-important question, upon which depends, perhaps, as much the interest of every one of us, as any question we could propound, let us each for himself carefully consider it.

We do not ask how much you will contribute towards paying for the organ in the church, nor how much will you subscribe toward paying the minister, nor how much you will subscribe toward sending the gospel to the heathen, nor even how much you will contribute for the relief of the poor, though each of these may be considered commendable objects in their time and place; but how much will you give for the gospel of Christ?

But do you say, is it not a *free* gospel? Does not the prophet say "Ho, every one that thirsteth come ye to the waters, and he that hath no money come ye, buy, and eat; yea buy wine and milk *without money* and without price?" Yes that is a correct *quotation*, but there is nothing in the passage quoted to indicate that a man who *has* money can have the gospel and still *keep* his money; those who are to have it without money are those who *have no money to pay*. But sincerely, my brother, my sister, my friend, HOW MUCH will you give for the Gospel? It is *exceedingly* valuable and you should not expect to get it for *nothing*, you should not be willing to take it for nothing if you *could*, neither can you expect to give an *equivalent* for it, for "its price is beyond *rubies*, and all the things thou canst desire are not to be *compared* unto it."

Now if you have some faint idea of its value, perhaps, you will be willing to make some *offer* for it. Offerings are in order for it *now*, this is "the acceptable (receivable) year of the Lord," and we are close to "the day of vengeance of our God;" and if you want a chance in the high calling, you need to be quick and prompt about it; we expect the quota under the call will soon be filled and hope you will not be among the number who will "stand without knocking and saying open unto us," when it will be *forever too late*. Again we ask how *much* will you *give*? Suppose we consider the word *give* (as it has a number of significations) first in the sense of *yielding*, in the phrase to "give ear," which signifies to hear, to listen; now are you willing to give your *attention* and *thought* to this gospel? Are you willing to bend your mind to it? Are you willing to *carefully, prayerfully* and *persistently* consider it? Are you willing to give it all the thought which you have hitherto given to matters of little or no importance? Consider it well; think of the hours you have spent reading works of fiction, wit and humor, perhaps in playing some sort of *game* for diversion, or even in reading history or secular news, *mainly* for the purpose of being considered "well informed," or possibly for the purpose of being qualified for some position of honor (worldly) or fame.

Are you willing to give way, to give that attention to the gospel that you have to these? Do you answer in the affirmative? That is well so far, but that is *not enough*. Are you willing (notice, these questions are for you to answer to yourself in the present tense, *not tomorrow*) to give in the sense of quitting, as in the phrases to give place, to withdraw, to make room; are you willing if this gospel requires it, to give place to principles which will antagonize those which you have hitherto entertained? Are you willing to have a radical change made in your mind, and in your manner of reasoning, i. e., so that instead of reasoning from an earthly or natural standpoint, it shall be from a spiritual or *gospel* standpoint, for earthly wisdom "descendeth not from above, but is earthly, sensual; devilish." James 3-15.

Earthly wisdom would reason, "If thine *enemy* hunger let him starve," and everything else on the same line, but heavenly wisdom *waits* to have our heavenly Father who understands all the weaknesses of our natures, and all the influences that have been brought to bear upon us, adjust matters *for us*, instead of taking them into our own hands and managing from an earthly plane, and with earthly wisdom; that is to say, looked at from an earthly standpoint, we resign our own wisdom and become fools for Christ's sake. You think that is giving considerable do you? Well it is, but you cannot become a vessel fit for the master's use *without*. Are you willing? Yes. Very well that is good, but that is *not enough*, for this gospel requirement, very likely will reveal to you that very many things which you have hitherto considered harmless in their nature, are really very injurious to you and you will be called upon to give in

the sense of relinquishing, or in the still stronger sense of *abandoning*, i. e., to let go of in the sense of never taking hold again—a long good bye—to the things you once loved; among them may be earthly hopes and expectations; this heavenly wisdom will teach you that all these are transitory and vain, and that the more you depend upon them the more you will be deceived by them, and the greater will be your disappointment, for your expectations will fail to be realized, and your hopes will be blasted. You will find everything turned around under the influence of the gospel, and that the things which are highly esteemed among men are abominations in the sight of God. Luke 16-15.

Notice the words "*highly* esteemed among men;" earthly things needful for our physical well being are not to be despised, nor will heavenly wisdom prompt us to despise them, nor are *they* the things referred to as highly esteemed among men, for men will sacrifice these for the *highest* interests of the soul, and if you will *give way* to the influences of the gospel upon you, you will be led to abominate that which is HIGHLY esteemed among men.

Let us see *what* things are highly esteemed among men; what do they make the greatest sacrifice for? Probably the *greatest* effort that men make is to be *worshiped;* honor, fame, a *name* among men; not so much to *be* superior as to be *regarded* superior.

To have men cast out your *name as evil*, that is a terrible thing for a man who knows nothing of the gospel of Christ: to lose his *reputation* is *one* of the greatest if not *the* greatest calamity that can befall a man, he will not mind as much the loss of his *character*, but the loss of his *reputation* is most terrible, to the man of the world, for if you lose *this* you will lose your worldly friends *mostly*, some of them will stand by if you have plenty of *money*, but it will take a great deal even of money to hold many friends after your reputation is all gone. So if you relinquish your reputation *for the sake* of the gospel (*nothing else* should induce a man to part with it) you will be doing pretty well, you will be *giving* considerable. Do you think you can do it? Y-e-s? Well can you not say it with emphasis? "By the grace of God I will!" That is *good*. You are giving yourself poor, after the wisdom of this world, aren't you? Never mind, look not at the things that are seen; they are *temporal*. But you have *not given enough* yet—Have you any money? (No, we are not going to pass the contribution box now.) Yes, some. Well much or little you will need to give it, not to pay for the gospel but out of gratitude and that it may be sent to *others*, and there are some of the Lord's brethren living near your house that are hungry or sick and need help, so your (?) money will be needed, and with it will go those few friends who stuck by you for your *money's* sake after your reputation was gone; you found by bitter (blessed) experience that a great share of your friends left you when your reputation did, and *now* the rest of your worldly friends will go and you will be left alone; will you do it? "Yes, by the grace of God I will!" The sting of death (to the world) is past, isn't it? How much easier it is to say yes, now. Praise the Lord! But you have not *given enough* yet.

Now, my dear friend, you are not far from the kingdom. Will you sacrifice your ease, your comfort, yea *life* itself if called upon? Will you let it be worn out, or burnt out, or in any way *used up* for the sake of the gospel of Christ? You will? Thank God! I am *so glad;* you will be *so rich*. Now let us look over this covenant. You have given your attention, your time, your mind, your reputation, your friends, your money, your *life—seven* items. You have given yourself *poor* indeed, haven't you? I acknowledge the fact, *it is so*, poor, *very* poor, and you have done this *willingly*. It makes me think of something I have heard, and while I am looking at you, your countenance seems *changed;* you remind me of *some one* I have known. Ah, it comes to me now, *Jesus of Nazareth* was this man, why *how much* you *resemble* him, you must be his *brother*. "You know the *grace* of our Lord Jesus Christ, that though he *was* rich, yet for our sakes he became poor, that we through his poverty might be rich." II Cor. 8-9. Why you have done just as *he* did and just what he intended when he said: "I have given you an example that ye should do as I have done to you." John 13-15. Well that is the best kind of will you could make, and I am glad to greet you as *my brother*, I also having done the same things—"for which cause *he* is not ashamed to call *us brethren*." Heb. 2-11.

You can afford to be poor and go about in disguise for a while now, inasmuch as you are an heir of the kingdom. "Harken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2-5. And now you will *learn* faster and be able to prepare yourself for regal employment in the regal family; for "if any man will (wills or *wishes* to) do his will, he shall *know* of the doctrine." John 7-17. You now belong to that company so aptly described by the poet when he said:

"What poor despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

"Ah; these are of a royal line,
All children of a *King*.
Heirs of immortal crowns divine,
And lo, for joy they sing!

"Why do they, then appear so mean?
And why so much despised?
Because, of their rich robes unseen
The world is not apprised.

"But why keep they that narrow road
That rugged, thorny maze?
Why that's the way their leader trod;
They love and keep His ways.

"What! is there, then, no other road?
To Salem's happy ground?
Christ is the only way to God;
None other can be found."

J. C. S.

NUMBER THREE

PART III

Many of our readers are familiar with the outline of God's plan as embodied in three worlds,—The world that was before the flood, the world that now is, and the world to come. This is a striking example of the *fundamental* character of number three in the structure of the Bible plan of revelation and salvation. Each of these worlds, or orders, is spoken of in succession as having its own "heavens and earth." 2 Pet. 3. Here we have the foundation of the idea of the third heaven. The third earth and the third heaven are the final and perfect, wherein "the tabernacle of God is with men," (Rev. 21:3) and "wherein dwelleth righteousness." 2 Pet. 3:13.

Be it observed there are heavens, as well as an earth in each order. They seem to exist in relation to each other as cause and effect, the outer, lower and visible as an *expression* of the inner, higher and invisible. The heavens rule and the earth is subject. This is at least clearly so of the second and third orders. In the second, called "This present *evil* world," the "powers of heaven," (by permission and with limitations of course, as no creature can outwit the Creator) are "wicked spirits," all embodied as Satan, their head and Prince. Eph. 6:12 and 2:2. His kingdom is invisible, but under invisible control, uses men and nations as visible agencies, and produces visible results of the most baneful and atrocious character. The earth is in harmony with the heavens; and we would suggest that it may be that *all evil physical conditions*, including wars, storms, diseases, pains and death are but the pulsations, so to speak, of the powers of darkness. We see an *intimation* that this is so, in the fact that the earth was cursed for man's sake when he sinned. It was for man's sake, or on account of man, perhaps, in two senses, first, it was a *consequence* of man's yielding to evil, and second, it was for man's *good*, as pain by fire is to teach us to *avoid* the fire.

In view of the facts and promises we hail with joy the near change from the second to the third world. The day dawn, or transition period we believe has come. In the third world the power of heaven will be the "spirits of just men made perfect," or "raised a spiritual body," and all embodied as Christ, their Head and Prince—"The King of kings and Lord of lords." His kingdom, having supplanted Satan's and taken its place, will also be invisible to mortals, only when for special reasons miraculously manifested; (John 3:3-8 and Luke 17:20,) but it too shall act through visible agencies, and produce visible results, not baneful and atrocious, but grand and glorious. For all nations shall serve and

obey Him, and in Him be blessed. Dan. 7:14-27 and Gen. 22:18.

Let me ask the reader to which he aspires,—a place in the new *earth*, or a place in the new *heaven*?—to be a *subject* of God's kingdom, and so enjoy its blessings, or to be a royal priest, and reign with Him. He and His royal associates will rule to bless. Let us aim high—at "the mark for the prize of the high [heavenly] calling of God in Christ Jesus." Phil. 3:14.

This present or the second world has its three ages—Patriarchal, Jewish and Gospel. These are three progressive steps from the lower to the higher in the plan of revelation.

There are three kingdom ages,—Jewish, Gospel and Millennial. There is no *kingdom* of God, mentioned in the Bible, as in any sense related to the Patriarchal or One Man age. In the three ages mentioned, the work is represented as being done by a "Woman"—the church; and the progression may be characterized as from the Jewish typical to the Gospel mystical or hidden, and then to the Millennial *glorious*—"the manifestation of the sons of God," by which the growing creation is to be "delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:19-21.

This work of progression and glorious *success*, seems to be illustrated by the Saviour's parable, in which He compares the kingdom of heaven to *leaven*, which a *woman* took and hid in *three measures* of meal *until the whole was leavened*. Matt. 13:33. A very plausible and we will add, forcible objection to this application of the parable, is based on the fact that leaven of bread and of doctrine are spoken of in the Bible as elements of impurity and of corruption. Would the Saviour represent the *kingdom of heaven* by an element and process of corruption? We understand the Saviour here uses *one feature* of the leaven only, in His illustration, that is its *permeating power*. It does not cease until the work is done, so God's kingdom will not cease its operations until the curse is removed.

Another example in which the Saviour uses only *one feature* of a thing to illustrate a point, may be seen in Luke 17:37, or Matt. 24:28, when in speaking of the gathering together unto Him, He says: "Wheresoever the *carcass* [dead body] is, thither will the eagles be gathered together." "How could the Saviour," we have been asked, "compare himself to a dead body?" The *attraction* is the point of the illustration: as the eagles are, by an unerring instinct, sure to find the carcass, so the Divine Spirit in the saints will surely bring them to Him whom their soul loveth.

The Saviour seems to use the idea of progression in three steps in reference to the development of the Gospel age ending with the harvest, in His illustration of, "First the blade, then the ear, and after that the full corn in the ear." Mark 4:26-29. This may be regarded as true also in reference to individual growth in grace and in the knowledge of Christ.

When the Lord sets out to do anything He means to make a *success* of it. Let us imbibe His spirit and follow his example. J. H. P.

PASSOVER

As the time draws nigh for the celebration of the *Passover;* it may not be out of place to consider a few points therewith connected. As to the proper *time* of observing the Lord's supper, there is much diversity of opinion. Some claim the *first* day of each week as the only correct time; others that it should be observed every *first* Sunday of each month, while some only partake of the feast once in three months. If there is a correct time for the observance of the *passover*, it is evident that all the above views cannot be correct; and indeed it would seem, from the manner in which many speak of it, that God had left the matter entirely in our hands; that we might please ourselves, observing it just as our opinion of the matter might dictate. From examination of the Scriptures, we feel confident that all the positions cited are merely *inferences* drawn by man, and therefore if not obeyed would not prove fatal; for there is much difference between the *doctrines* of men, and the commandments of God. Without stopping to inquire into the various causes for such a variety of ideas as to the proper *time* for the Lord's Supper, we shall once proceed to investigate the Bible —our only guide and instructor in all matters of religion, its ordinances, etc. Under the law dispensation, [which was a shadow of good things to come; Heb. x:1,] there was a *particular time* for the killing and eating of the paschal lamb—"Speak ye unto all the congregation of Israel, saying: In the *tenth* day of this month they shall take to them every man a lamb, . . . and ye shall keep it up until the *fourteenth* day of the same month, and the whole assembly of the congregation of Israel shall *kill* it in the evening." Exodus 12:3-6.

The month referred to corresponds with the new moon of April or March; and counting forward from that point the allotted time, will bring us to the passover. That the lamb slain, pointed forward to Jesus, there can be no doubt; and when we examine minutely, the details connected with His death; the *time* will be seen to be clearly marked. "Then Jesus, six days before the passover, came to Bethany . . . On the next day [five days before the passover] much people that were come to the feast, when they heard Jesus was coming to Jerusalem . . . went forth to meet Him." John 12:1, 12, 13. As the lamb was taken up on the tenth; so Jesus went *up* to Jerusalem [where he was sacrificed] five days before the passover, which would be the tenth. "Then came the day of unleavened bread, when the passover must be killed . . . and they made ready the passover, and when the hour was come, He sat down, and the twelve apostles with Him: and he said unto them, with desire I have desired to eat this passover with you before I suffer," Luke 22. The lamb pointed to Jesus, and we in eating the Lord's Supper; commemorate His death, and also the *time*. If this truth were recognized by christians; they would not attempt to commemorate the Lord's death on the first day of the week; for Jesus died not then, but rose from the dead; therefore, no one should celebrate His *death* on the day of His resurrection; unless that day should happen to be the fourteenth day of the first month, at which *time* the Lord's Supper should be *observed*. One cannot keep the fourth of May in commemoration of the "Declaration of Independence;" then, neither can any person celebrate the Lord's death on the day he arose.

It is true that Jesus said: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come;" [1 Cor. 11:26.] However, as he did not say how often, and all the truth on any Bible subject is not found in one place; we must determine what *time* it would be proper from the various connections, and the sense demanded by the type. Therefore, as the type foreshadows it, and the sense demands it; we conclude that the Lord's *death* should be commemorated at the *time* He died.

The *night* in which they ate the flesh of the lamb: typifies the whole *gospel* age: and through this night of 1800 years; we should, as each fourteenth day of the first month of the Jewish year rolls around, celebrated the passover in commemoration of the *death* of our paschal lamb.

The lamb slain was to be, "without blemish." Exo. 12:5. This shows beautifully, the *perfection* and *purity* of our lamb: "For even Christ our passover is sacrificed for us." 1 Cor. 5:7. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood [life] of Christ, as of a lamb without *blemish* and without *spot;*" [1 Pet. 1:18, 19.] "And ye know that He [Jesus] was manifested to take away our sins; and in Him is *no* sin." 1 John 3:5.

There are several features to be observed in the application of this type. The slaying of the lamb [as already found] foreshadowed the death of Jesus; but now we wish to consider another point, viz., "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." Exo. 12:8. In this picture is shown how we [the church] partake of the *nature* of Christ, by eating His flesh; [in the figurative sense] for he says: "Verily, verily, I say unto you; except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; for my flesh is meat indeed; and my blood is drink indeed." John 6:53, 54. The reader will remember that the flesh of the lamb was to be eaten with unleavened bread; so says Paul: "Purge out therefore the old leaven, [corrupt nature] that ye may be a new lump, as ye are unleavened . . . Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, or wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8.

The passover was not only to be eaten with unleavened bread, but with *bitter* herbs. This shows the *suffering* of the body of Jesus. If we eat, [partake of His nature] we will suffer. The truth obeyed, will lead us to *give* up the world; *resist* the devil, and *overcome* [crucify] the flesh; which is hard to do, and necessitates suffering. Truth declares: "If

we have been planted together in the likeness of His [Christ's] death, we shall be also in the likeness of His resurrection: knowing this, that our old man [fleshly nature] is crucified *with Him*, that the body of sin might be destroyed; . . . for he that is dead is freed from sin." Rom. 6:5-7.

Again says truth: "For thy [Christ's] sake we are killed all the day long; we are accounted as sheep for the slaughter," [Rom. 8:36.] and, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. All of these things require an effort on our part: self-denial, and suffering; for we bear "about in the body the dying [suffering] of the Lord Jesus, that the life also of Jesus might be made manifest in our body: for we which live are always delivered unto death [of the flesh] for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh;" [2 Cor. 4:10, 11] and: "Though our outward man [natural] perish, yet the inward man [spiritual] is renewed day by day;" (verse 16) for: "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. There is no doubt, that if we follow in the footsteps of Jesus, [a life of obedience] we shall suffer. This is clearly intimated by our Lord when He says: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? . . . And He saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Matt. 20:22, 23. By referring to Matt. 26:39. We know the cup spoken of was in reference to His death, therefore we drink of the *same* cup; and are baptized with the *same* baptism, [death] for: "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into His death?" Rom. 6:3. By viewing this in the above light, it is very significant that Jesus partook of the passover; for as He ate it with "Bitter herbs," [suffering,] so also do we, and in this He was our example and forerunner. Let us therefore, walk in the narrow [difficult] path of life; the one Jesus trod: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin," [1 Pet. 4:1] therefore; "Rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." Verse 13.

The next point in connection with the passover to be considered is: "And thus shall ye eat it; with your loins girded, [loins girt about with truth; Eph. 6:14,] your shoes on your feet, [your feet shod with the preparation of the gospel of peace; verse 15] and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover; for I will pass through the land of Egypt this night . . . and the blood shall be to you for a token . . . and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exo. 12:11-13. This type being a figure of the whole Gospel Age; and the living phase of the church, being always represented, we are brought down to the end of this dispensation, where the living saints are to be changed and caught away to meet Jesus, without the tasting of death; [1 Thess. 4:15-17,] being: "Accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

The Hebrew word "Pesach," and the Greek "Pascha," [its equivalent] signifies: "A passing over." This feature of the type is yet to be fulfilled. Jesus said: "I will not any more eat thereof, until it be fulfilled in the kingdom of God . . . . I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:16-18. Hence it will not be fulfilled until we [the living] are changed into the likeness of Christ; at which time we will be gathered unto Jesus, being those mentioned by the prophets: "Then they that feared the Lord spake often one to another: . . . and they shall be mine, saith the Lord of hosts; in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17. As we are living in *"That day."* [A period of 40 years,] therefore ought we to be ready: having our loins girt about with truth; our staff in hand, all ready for a *journey*, [our change] for we know not how soon we shall see Jesus as He is; and so be passed over. It will be observed that only the "Firstborn," were threatened; [Exo. 12:12.] so now only: "The church of the first-born." [Heb. 12:23.] is in danger: for, if we are not passed over: ["Accounted worthy to escape,"] we lose our high calling; and not only so but we lose it forever; therefore let us so live, that we may be ready. Paul says: "Through faith he [Moses] kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them." Heb. 11:28. That being the type, and this the anti-type certainly it is as important that we do God's will, lest we be not spared as one of the Bride company.

One more feature of the passover is worthy of notice: "And ye shall let nothing of it [the lamb] remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire." Exo. 12:10. In this there is a very important truth to be observed; viz.: That those who were passed over, had eaten during the night. So, during this Gospel Night, we partake of our Lamb, [Christ] and apply the blood of sprinkling; but as there was none of the lamb to remain until the morning; so in like manner here; for, when we are ushered into the full dawn of day and the morning has fully come; no one can eat of the lamb, [that is, partake of the Divine nature—Immortality] as the Lord's Supper will be a thing of the *past*, for it is to be fulfilled when the kingdom has come, [that is, when the living saints are changed; and we are thus passed over,] and we need not longer keep it in remembrance of His death; hence it will be an ordinance forever past, as also will be baptism into Christ; for the Christ [anointed] head and body (Jesus and Bride) will be *complete;* therefore, these ordinances pass away with the ending (harvest) of the gospel age, and people (those in the light) will then look back on these things; [now *glorious privileges*] as we now look back to those ordinances obtaining under the law.

Finally brethren and sisters in Christ, seeing these things are true; ought we not to be earnest? and especially as we have reasons for believing the time very *short;* for if we have not Christ formed within—and under the blood of sprinkling when the door closes the prize now offered, [Immortality and heirship with Jesus] is to us *forever* lost.

Can aught on earth compare,
With the *glory* we shall share?
Is there aught to us so dear,
'Twill take the place of *Jesus* here?

Ah no! methinks there naught can be
To ever sunder Him and me;
For to Him myself I give,
Hence, I shall with Him *ever* live.

A. D. J.

THE STRANGERS IN ZION

The idea which has become general among Christians, that it is a very *easy* thing to be a Christian, a life free from trouble, very respectable, containing all the pleasures of natural conditions without any of its evils, is one of the great evils of the present system of evangelization. The Evangelist says: Come, leave off liquor, profanity, lying and all great presumptuous sins, join our church, attend its meetings, give to its support regularly and believe, that you may go to heaven and you are one of the best of Christians. You will find through the church the passage way to *wealth*, to social standing and the most advantageous matrimony, and if you desire a valuable aid to political ambitions. *Thus* you will have the most pleasant and happy time of any people living on earth: come, then, with us.

In this way Zion is full of "strangers"—they are in her —her children, but not of God's *begetting*. They are tares sown by the wicked one; begotten of *evil desire*—desires of the flesh. The desire that she might be great, and her outward appearance and prosperity such as would commend her to the world and cause her to be admired; that by the numbers and wealth of these *strange children* she might build grander and costlier edifices with higher steeples; that her ministers should be noble men of titles and large revenues—the language artists of earth; that her music should be the most refined and artistic.

Thus she draws nigh to the Lord with her lips, and honors Him with her mouth, while her heart is far from Him, courting the world and its vanities and pleasures. She has ceased to know as of yore that "the love of God constraineth," and "the goodness of God leadeth to repentance," and now she knows Him only to *fear*, and God says: "Their *fear* towards me is taught by the precepts of men." Because of her love of the world, (which is enmity against God,) therefore has He permitted blindness to come upon her, and her teachers hath He covered.

The prophecies and visions of God's word are become

unto her "as the words of a book that is sealed, which men deliver to one that is learned [a *Doctor of Divinity,*] saying: Read this I pray thee: and he saith I cannot, for it is sealed; and the book is delivered to him that is not learned, saying: Read this I pray thee—and he saith I cannot, I am unlearned . . . Therefore behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:10-14.

Oh Zion how hast thou defiled thyself! How hast thou become Babylon! How hast thou multiplied thy riches but not thy joy! how hast thou increased thy children but not of God—for the multitude of thy *strangers* is as the dust.

How is the mustard seed become a great tree, spreading itself in all the earth for the wicked, yea the fowls of the earth find a home in thy branches. Thou art become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird. How art thou become Babylon and confusion? it is even the voice of thy confused company of *strange children.*

Woe unto thee O Zion, how art thou become Babylon and confusion: it is woe unto thee, for thine anguish and travail cometh: for the Lord shall take from thee His children, and in the multitude of the *strangers* thou shalt not have consolation. With anguish, and through great tribulation shall his children come out of thee. "For the Lord shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. But who may abide the day of His coming, (presence) and who shall stand when he appeareth?"

But Zion saith: "I am rich and increased in goods and have need of nothing," and knoweth not that she is poor, and wretched, and miserable, and blind, and naked. Thus saith the Lord: "I counsel thee, buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed . . . and anoint thine eyes with eye-salve that thou mayest see. So, then, because thou art neither cold nor hot, I will spew thee out of my mouth. Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." (Rev. 18:4.)

Would that God's children might all realize that their joy should come from their faith in His promises, and not from the world's smiles; that their pleasure should consist in self denial and crucifixion of the fleshly nature, and not from its gratification. Then could they indeed count present afflictions a joy, and "rejoice to be accounted *worthy* to suffer reproach for the name of Christ." They would think it not strange concerning the *fiery* trial which shall try them, as though some strange thing happened unto them: remember that when men shall revile you and say all manner of evil against you falsely, for my name's sake, rejoice and be exceeding glad." Yea, and whosoever will live Godly, shall suffer persecution, and persecution has always come from some religious class in power.

"BY AND BY HE IS OFFENDED"

Jesus tells us of a class who when they hear the truth receive it with joy until they find that it costs something to possess it; then they are disappointed and would rather surrender the truth than pay its inevitable price—*persecution* and *self sacrifice.*

People under different circumstances have different trials to encounter and different valuable things to part with if they would "Buy the truth and sell it not." As a rule the price of it is demanded in those things which the purchaser values most highly. Usually social standing, reputation, a good name are the most prized of all things, and usually this is the price which we must pay for truth. No doubt it is today much as it was when Jesus was present in the form of a servant. The severest cross then was to confess and follow the lowly one, among whose followers were none of the Scribes and Pharisees—the theologians of that day—whose only answer to Jesus' teachings, etc., were, "Give God the glory, we know that this man hath a devil."

The church rulers of that day were the most strict in outward forms of any period of Judaism, and no doubt they thought they did God service in warning the people against Jesus. They felt keenly the importance of their position as *Teachers,* and were proud of it, and hence were in no way prepared to receive the meek "Lamb of God." Jesus said they were "Blind leaders of the blind," and only the blind ones followed their leading. Those who had ears to hear and eyes to see followed the Lord.

It must have been quite a trial—scorching—for the Jewish converts to realize that in believing this Jesus, they were opposing the great system of theology that had been in force for centuries. It must have tried their courage and faith intensely to realize that they, illiterate men, were opposing their ideas against the views of *all* the learned theologians, who pronounced the new Teacher a *fanatic.* Again, it would cut them off from the pecuniary advantages accruing from the friendship of the wealthiest and most influential class of society. All of these things were sore trials, but were put as trials in this way to develop and separate the *"peculiar people,"* for Jesus declared that if any man was ashamed of him and his words—teachings—the same was not worthy to be his disciple. All of this finds its perfect parallel in this time of harvest, and now as then. He that is ashamed of the Lord's teachings—ashamed to confess his faith in His presence is unworthy to be His disciple and is not wanted.

The theologians of that day threatened and scourged those who followed and believed in Jesus as the Christ. (They all believed that Christ was *coming,* but denied His presence and "knew not the time of their visitation.") Just so the theologians of today are the bitter opposers of the *presence* of Christ. Because they know not the time of their visitation; they are "stumbling" as did the Jewish church. They threaten and scourge in the synagogues (churches) *now,* too, except it is in a different way; it is now a scourging with the tongue.

One of the severest trials at that day was to be put out of the synagogue; "They feared the Jews," for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." (John 9:22.) This was the only "respectable church," in those days, and to the poor Jew it seemed disgraceful to be cut off from the church. No doubt they considered that their relationship to God was dependent upon their belonging to the nominal church. The *new Teacher* spoke against the Pharisees and Rulers of the synagogues, and said that in many things they weer hypocritical; that for a pretence they made long prayers and drew nigh with their *lips.* Some felt the truth of this and would have followed Jesus and have been willing to join His church, if He had one—but the church He represented was bound together by the truths He taught, and He said to them: "Rejoice rather that your names are *written in heaven."* (Luke 10:20.)

So now, "in the days of the Son of Man," those who receive *present* truth are cut off from fellowship with the nominal churches. Having tasted the heavenly manna they are no longer satisfied with the husks. Yet they have so long been identified with the churches, have been so actively engaged in their socials, fairs, etc., which in their simplicity they have come to regard as "working for Jesus," that the thought of sundering those ties is like cutting off a right hand. But dear friends, remember that as then, so now, the nominal church stumbles and falls. (Isa. 28:13 and Rev. 18:2, 21.) and those in it, whose names are written in the Lamb's book of life are the *only* ones now recognized as *His church.*

As when then present Jesus used clay mixed with the product of His mouth to anoint literally the man born blind, and thus gave him sight, so now in this "harvest" the words of His mouth, mixed with and used through the clay of humanity, may have been his agency in the opening of your spiritual perceptions to understand his truth and see its beauties. It was on the Sabbath—the seventh day—that his eyes were opened: It is now the seventh day [—on a grander scale—the 6000 years of time having been complete in 1873.] It was by the power of the *present* Jesus that the clay and washing gave sight; so here also.

Marvel not if in other respects the blind man's case was typical of ours. When he confessed his faith in Jesus they said: "Dost thou teach us?—and they cast him out of the synagogue." He might have kept quiet and believed in his heart and retained his standing in the church, but that would have been cowardly and had he done so—been ashamed of him he would have missed his subsequent communion with Jesus. So here, your eyes being opened to the recognition of the Lord's *presence* and blessings of light and truth, which in consequence have come to you—it remains with you as it did with him to keep silence and remain in the church, or confess his presence and be cast out; to hold "the fear of man which bringeth a snare" and be ashamed of Him and His words, or confess Him and be confessed before the Father

and the holy angels. If we love the opinions and respect of men and of a worldly "Babylon," church, and seek honor one of another, how shall we expect that honor which cometh of God only—To be of the bride of Christ.

Your *brethren* that hated you—that cast you out, said —"The Lord be glorified:" But He shall *appear* to your joy and they shall be ashamed. (Isa. 66:5.)

And "Jesus heard that they had cast him out . . . and He found him," (vs. 35,) and became his teacher personally, and the man "worshiped *Him.*" So with you, the Lord will hear of your witness for Him, and when you are separated from the nominal church—"Babylon"—your experience will be that Jesus himself will *teach* you and show you marvelous things of His truth and plan. And then you can indeed *worship* HIM—in spirit and in truth, and no longer worship the creeds of men. Jesus' explanation of our trial in receiving him will be explained to us as to him: "For judgment (a trial) am I come into this world that they which see not might see; and that they which see might be made blind." (vs. 39.)

We know of some who are now experiencing this kind of *scorching.* They have heard the word and received it with joy—their eyes have been opened to see wonderful things in God's word. They have realized that the Lord is present and has opened their eyes—they have confessed Him and denied not—they have been baptized typically in water, in a likeness of His death and raised in the figure. Now they are seeking daily to be baptized into death—the death of the old nature—*the* likeness of Christ's. The sun of persecution and reproach has risen and the scorching has commenced. If they be stony ground hearts their profession and all will wither away and die out, but if good hearts, the seed will continue to grow and yield fruit which the sun will only ripen and perfect—not wither.

To these we would say, Remember how our master said that if any man would be His disciple (pupil—to learn of Him) he must take up His cross and follow Him. Remember how you promised to follow Him through evil and good report; remember, too, that He is an ever present help in time of trouble, and thus remembering, may you be enabled to "endure hardness as good soldiers"—"Endure as seeing Him that is invisible."

"Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; On their part He is evil spoken of but on your part he is glorified. [Nothing glorifies God's name and character more than does the grand *plan* which He is showing to us, and which we preach.] Rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad, also, with exceeding joy." (1 Pet. 4:12-14.)

WANTED 1,000 PREACHERS

A vast field is open for the employment of the time and talent of every consecrated man and woman to whom the Lord has committed a knowledge of His truth.

The harvest message that the King has come, and the separation between wheat and tares is progressing, and the opportunity for seeking the prize of the high calling to joint heirship with Christ as His Bride is soon to end, are important items of truth for the entire "household of faith." The knowledge of the plan of God as it relates to the blessing of "all the families of the earth" in "the ages to come," and other information concerning the manifold grace of God, whereof he has made us *stewards,* (to distribute and use) would be of incalculable value and aid to many who so soon will find themselves assaulted with the errors of Infidelity, Spiritualism, etc.

It seems as though the language of Jesus, (Matt. 20:7,) is applicable now—"About the eleventh hour (five o'clock P. M.—only one hour before the labor of the day would cease) he went out and found others standing idle. . . . He saith to them, 'Go ye also into the vineyard and whatever is right that shall ye receive.'"

The church is God's vineyard and we are just at the close of the Gospel day. Let us all go in, thankful for the opporunity to be co-workers with God here; and if faithful hereafter also. There is so great a variety of work that all may find employ—*all* were hired in the parable. If you have a *half* hour, or an hour, or two, or three, you can use it and it will be acceptable with the Lord of the harvest. Who can tell the blessings which may flow from one hour's service under God's direction.

To those so situated that they can give one-half or more of their time exclusively to the work of the Lord, we have a plan to suggest. [We refer to those who have not families dependent on them for support— both men and women,] viz: That you go forth into large or small cities, according to your ability, as Colporteurs or Evangelists, seek to find in every place the earnest Christians, many of whom you will find possessed of a zeal for God, but not according to knowledge; to these seek to make known the riches of Our Father's grace, and the beauties of His word, giving them tracts; and as a work of kindness and love to them, endeavor to sell them the "Day Dawn," or to take their subscription for the "Watch Tower," [or if interested, but too poor to purchase, presenting the same as a gift from God.]

As few could afford to travel, pay their board and clothe themselves without some income, we propose to furnish the TRACTS and DAY DAWNS *free,* and to allow any such person to take subscriptions for the WATCH TOWER, using the money obtained from both of these sources, ("Day Dawn and Watch Tower,"—the Tracts are *free* and must not be sold,) in defraying necessary expenses. Should your receipts be more than would be needed to pay expenses, (not at all probable,) you would be expected to make some returns to us.

Now, who has a burning desire to go and labor in the Vineyard, and has been praying that the Lord would open the way. Is not this the way? This offer is made to *you* by the

"WATCH TOWER TRACT SOCIETY."

The immense proportions which the tract work seems to be assuming suggested the idea of a combination of effort in this direction, and the result is the forming of this Society. There is a great demand for tracts. Over 900,000 pages have already gone out, and we are now making contracts for several millions of pages. We trust that the Lord may be pleased to use these as the agencies for opening blind eyes to the beauties of His word, as He once used even clay and spittle to open natural eyes.

To all we would say: Order all the tracts you can use to God's glory. We repeat our previous suggestion, viz: That you give them, not all at once, but one at a time, and generally in their order as issued—keeping a list.

THE JEWS

The condition of the Jews in Germany has long been one of exceptional honor and influence, and "In no country have they supplied such a large number of leading scholars, poets, judges, administrative officials, and politicians." But the old jealousy, which in the middle ages brought such terrible cruelties upon them, alike in Germany as elsewhere, seems still to exist, and has of late begun to manifest itself in the formation of "Anti-Semitic Leagues" in Berlin and elsewhere. The movement is said to have originated in certain discourses of the Court Chaplain, Dr. Stocker. The Emperor has been appealed to, and is said to have expressly commanded his Chaplain "to discontinue his effusions." The president of an Anti-Jewish Society started in Dresden "desires that the Jews be deprived of their political and social rights and privileges, and that the German government should purchase or otherwise obtain possession of Palestine, in order to force the Jews of Germany to emigrate *en masse* to the Holy Land."—*Glasgow Messenger.*

SUPPLEMENT No. 2

Tract Supplement No. 2 went to you in February. Let us again suggest that you read it carefully before handing to others. They are for *free distribution.* Order as many as you can use. They are specially designed for thinking *Christians,* and would be, to the natural man, foolishness. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

A PRAYER FOR LIGHT

[These lines were writen by Mrs. Commodore Inman, of Philadelphia, whose husband gave the name to the popular line of trans-Atlantic steamers. They are only recently from her pen, though she is upwards of eighty years of age.]

Life! great mystery! Who shall say
What need hath God of this poor clay?
Formed by his hand with potent skill—
Mind, matter, soul and stubborn will;
Born but to die; sure destiny—death.
Then where, Oh, where this fleeting breath?
Not one of all the countless throng,
Who have lived and died and suffered long,
Returns to tell the great design—
That future—which is yours and mine.
We plead, Oh God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;

This doubt, this dread, this trembling fear;
This thought that mars our blessings here;
This restless mind, whose bolder sway
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as Thou art—
Our place with Thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Lift up this veil obscuring sight,
Command again: "Let there be Light!"
Reveal this secret of Thy throne;
We search in darkness the unknown.

The above we clip from one of the daily papers, because it so clearly shows the longings and groanings of *creation*. The "whole creation groaneth and travaileth in pain together until now," for the earnest *expectation* of the creature waiteth for the *manifestation of the sons of God.*" (Rom. 8:19-22.) From how many hearts this wail and groan for truth ascends to God we may never know in this life, but certain it is that *freedom* of thought (unsectarian—not creed-bound) is largely on the increase.

Even the *natural* man is so fashioned (mentally) in the image of his creator, that with intelligence, (notwithstanding the depravity and degradation under which he now is) he cannot but look upward and realize that there must be a great *Creator;* and reasoning further, he knows that he must have been created with reference to some great plan; and reasoning that so great and powerful a being must be great in Love and benevolence as well as in power, he longs to know something of that *plan* and his part in it. He looks about him for a solution of the mystery of his being and future, as though expecting that the great loving One would have anticipated his wants and have made preparation for their answer.

Before him stands the Christian *world* with its hundreds of sects and isms and creeds of men; each contradicting more or less the others—each claiming the Bible as its text book and guide—each supporting its claims by some (often very *few*) passages from that book. He is confused, yet listens. They all declare man's sin and need of heavenly help; that commends itself to him as truth; they each point to God as the only helper, and most of them to Jesus as the ransom from sin and death. This is not unreasonble. He listens, still they offer no solution to the mystery, whence came sin and why? But they begin to describe God as either a being so weak and helpless that he could neither prevent sin nor abolish it, or else as a loveless one who possessed the power to overthrow sin and evil, and could elect all the race to glory and happiness, as well as the few whom they claim will be so blessed, but did not want to—wanted to illustrate His great power at the expense of the *endless torment* of his weak and helpless creatures. He hears, but neither of these views gives him *rest.* No, he "groans" show me a God not only possessed of more power than myself but one also possessed of wisdom to frame a plan in harmony with a *love and mercy* greater than my own, and *I will worship Him.*

Thus not only does the reflective natural man find no rest, but those in the church who are possessed of the best and most loving minds (and therefore most God-*like* and Christ-*like*) groan and agonize and pray for *light,* by which they can *see God's love;* for all who know him at all, know that *"God is love."* The condition of this last mentioned class is described by the prophet (Isa. 28:20.) "For the *bed* (theological resting place), is shorter than a man can stretch himself on it." The creeds may serve as a resting place for those who are curled up in selfishness and fast asleep, but when they awaken and attempt to stretch themselves, they will find it no longer a resting place.

And now, dear brethren and sisters, what have we to offer these distressed ones? Thank God (to Him be *all* the glory) we are living in the morning of the Millennial Day when the *"mystery* of God" is being finished—completed, and the *fragments of truth* held by the various denominations of Christendom, are taking their places in one *great, grand, harmonious* PLAN, based not on isolated passages of Scripture, but comprehending and including every passage in harmony—Showing the selection by FAITH of "a little flock" in order that in God's due time the masses of mankind should be blessed through *these*—showing the necessity of *Evil* in the proper education of man in order to prevent his ever chosing it or thinking it *good* in the future.

The numbers of those who weep and mourn in Zion are on the increase daily, and it is your privilege and mine to comfort them and point them to the glorious plan, which illustrates our Father's glorious character to be, Wisdom, Power, Justice and Love combined.

Are we using *every effort* to make known the *riches* of God's grace, which so many are ignorant of, yet all are longing to hear? Are we *sparing* ourselves either physical or mental exertion or pain? Are we selfishly satisfied to rest in God ourselves and permit others to grope in darkness—groaning until by and by the Sons of God will be *manifested* with power? (Rom. 8:19.) If so, we are cherishing an *un-Christ-like* spirit and may never be exalted with those who walk in His footsteps as He hath set us an example—counting not their lives dear unto them.

It is a glorious privilege to spread the truth and open blind eyes *now,* and if we do not love it enough to undergo some sacrifice for the privilege, we are not sufficiently interested to be among the few engaged in that glorious work in the ages to come. It is he that is faithful in the least that shall in due time be given greater opportunities.

THE CONCLUSIVE ARGUMENT

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince the farmers; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months in letters of living green the sentence: *This has been plastered.* Arguments, and culture, and fine sermons cannot convince sinners; they want to read in pulpit and pew, in our utter separation from the world, in our contentedness of mind and victorious joy, the clean-cut truth: ***This has been redeemed and sanctified by the Holy Ghost.*** Ah! brother, sister, the pierced hand of Jesus can pull out the throne of depravity from our heart, and open there a running stream of joy which will flow on through our pain, or poverty, or loneliness, or persecution, or trial, like a cooling river through a desert of sand. It is grand to live in a state where hallelujahs form the normal breathing of the soul. It is the joy of unwavering faith and repose in the blood of Jesus.—*Advocate of Holiness.*

PITTSBURGH CHURCH MEETINGS

Service held in "Curry Institute Hall," corner Penn avenue and Sixth street, Pittsburgh, at 3:00 o'clock P. M., every Sunday. Every Wednesday evening, at No. 80 Cedar avenue, Allegheny, at 7:30 o'clock P. M. All are cordially invited.

[First appearance of this notice, which subsequently appeared in each issue.]

"DAY DAWN; OR, THE GOSPEL IN TYPE AND PROPHECY." By J. H. Paton. 334 pp. Paper, 50 cts.; cloth binding, 75 cts. *Free* to the poor. You should read this valuable work. Address the author, at Almont, Mich.

FAITH AND WORKS

The relationship existing between faith and works is seemingly much confused in the minds of God's children. We would suggest that *works* without faith would not count, as then it would be a sinner's works, which of necessity are imperfect "Without faith it is impossible to please God." *Faith* might exist alone for a time, for not by works are we justified, but by faith only.

First, then, while sinners we learned of our ransom by the Lord, from sin, death, and all of the Adamic curse; "that Christ died for our sins"—"the just for the unjust;" that we "were bought with a price, even the precious blood of Christ." We believed this, and then God told us that though we do not *actually* become free from the Adamic penalties, we are to reckon ourselves as though we had none of the imperfections and ailments of the fallen nature—as though *perfect*. God tells us that he has received full satisfaction for our sins in the *ransom* and henceforth looks upon all who come unto him by Jesus, as sinless beings—"justified freely from all things." This is the meaning of justified—reckoned righteous, sinless. And thus we see how we come to this condition by *faith* without any regard to works. "Being justified by *faith* we have peace with God."

From that moment you are a saved person and will surely be recovered from the effects of sin, and from that moment forward you should never think nor speak of yourself as "a poor sinner." Such we were, but have been redeemed and *justified*. But you are not yet an "heir of glory." Only believers, justified ones, are *called* to be "heirs of God, joint heirs with Jesus Christ our Lord." And now that you are a saved man or woman God calls you to be something more than human. He calls you to become a "partaker of the *divine nature*," and mentions as the conditions upon which you can make your calling and election sure, that you shall resign your will to his, and thus take his will as the law of your being. He tells you that his will is that you thus crucify, or put to death and ignore the *human* nature which you are finally to lose entirely. Thus your new divine nature grows up within the old or human, using this earthen vessel to the service of the Lord and not in *its own* service.

And here *works* join *faith*. We believe God's call and the exceeding great and precious promises of "glory, honor and immortality," and begin to *seek* for it. And *now* comes God's instruction to you: "*Work out* your [higher spiritual] salvation with fear and trembling," and let God "work in you to will and to do of his good pleasure." Phil. ii.:12.

This salvation to the divine nature cannot be obtained by faith only—cannot be obtained without *works*, because there is no other way of complying with the conditions of our call and making our election sure, we were called to *suffer*, if we would reign with Christ. But if you have faith in all these promises, and keep that *faith* locked in your bosom and live as an earthly being, working for earthly things, your faith without works is valueless, and the works of earth will swallow up and destroy the faith, and you will not *suffer* and consequently *not* reign.

If you know the conditions of this "high calling" to be: "Take up your cross and follow Jesus' example of *self*-denial, do you think that *faith* in the promise, without following the example, will insure you the prize?" Not so; *faith* alone justifies us, but works of obedience, as well as faith, are necessary if we would attain to that whereunto we are called. It is the *overcomer* that inherits all things promised. May the Lord help us to work not our own will, but to "work the works of God" and may he give grace and increase our faith so that the promises may be so real to us that works will be easy.

KNOWING AFTER THE FLESH

"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ he is a new creature; old things are passed away." 2 Cor. v:16, 17.

Would that all God's children could look at this matter as Bro. Paul here expressed it: Once you and I were alive after the flesh. Then we knew and criticised each other from a fleshly standpoint—"after the flesh" but now the conditions are changed, we have become *new creatures* in Christ. This new creation, new will, new mind, is still connected with the fleshly body and is thereby in continual danger of being overruled and controlled by the fleshly desires, hence there is a continual warfare between the old and the new natures, and the work of the new is, to conquer and put to death the old nature—to "crucify the flesh."

It will at best be a slow and toilsome work to root up and destroy every vestige of our former selves, but from the time the work begins we should "reckon ourselves dead indeed . . . . but alive toward God." And not only so but we should reckon *each other in Christ* as *dead* to the flesh. If we were to carry this out fully we should "henceforth know no man (in Christ) after the flesh," and how much sympathy and love this would develop one toward another. If I should see you, a brother in Christ, "overtaken in a fault," would I harshly condemn you? No; I should say to myself: Ah, that dear brother's enemy—his old nature—has overcome him; and indeed of harsh condemnation, I would seek to restore such an one, remembering that it is not my brother of the *new* creation which has thus sinned, but that his enemy, the flesh, has for the time being, gained the victory over him. And I should seek to "restore such an one," in loving sympathy, remembering myself lest "I also be tempted" and overcome of my enemy—my fleshly nature.

Would that we knew each other after the new nature and not after the flesh. It is thus our Father recognizes us—as new creatures in Christ and looks upon us as pure and spotless, covered by Christ's righteousness, "not imputing our iniquities unto us." He does not know us after the flesh, and oh how blessed it is for us that he does not. Let us thus look at each other and it will help us to "bear one another's burdens." And "ye that are strong (spiritually) can bear the infirmities of the weak." You can remember that your brother's spiritual nature may be weaker than yours and that he may have a stronger enemy to fight in the person of his fleshly nature than you have.

Let us recognize each other in all things as "members of the body of Christ," sons of God without rebuke, for "he that dwelleth in God sinneth not, for his seed remaineth in him." 1 John iii. 9. The only thing that would be counted as sin in such a one would be *willful sin*, and if your will consents to a sin, be sure you have not the mind of Christ and that you are not in him; you are yet in your sins. Remember then that, "If any man be in Christ, he is a *new creature*," and let us so regard one another.

HOW TO TEACH

To those who would go forth to use either much or little of their time, we would say: It is a mater of great importance not only to teach the *right thing* but to present truth in a proper *manner* and *order*. This may be observed as a rule of life, pertaining to everything we undertake: if we would reap good fruit we must not only plant good seed, but it must be planted at a proper time, in a soil previously made ready, and it must be cared for until it becomes possessed of strength. So, too, must the seed be carefully, prayerfully and wisely sown, and the words of our Master are: "Be ye wise as serpents but harmless as doves."

Present first the Restitution and the beauties of God's unfolding plan; then show that all this awaits and is dependent on the King and kingdom coming. Then, when your hearer or reader has come to *love* the King and to long for his kingdom, may be quite soon enough to present the *manner* of His coming—that it is not Jesus the *man* but Jesus a spiritual being, who comes, *unseen*, except to the Bride's eye of faith, enlightened by the golden candlestick—the word of truth.

And *lastly* present "the *time*, that *now* we are "in the days of the Son of Man," "the day of the Lord"—if they scoff and say, "Where is the promise of His coming—(*parousia*—presence) while all things continue as they were?" (2 Pet. 3:4.) Point them to Matt. 24:37, and Luke 17. But let *time* be the last part of the "good news," and tell no one of the *time and presence*, except they show that they have "an ear to hear," and "him that hath an ear *let him hear* what the Spirit saith unto the churches," not unto the world.

THE Turkish government in Palestine has secured 80,000 acres of land between Jerusalem and Jaffa, for a colony of Jews. The proposition is to open up a settlement for the persecuted Israelites in Europe; and England and America are raising funds for the project.

DEAD SEA PRODUCTS

A French Company is said to have been recently formed for the purpose of utilizing the products of the Dead Sea. An engineer last May visited the ground, to report upon the feasibility of procuring from its waters and shores natron, salt, petroleum, sulphur and other chemical substances, to be brought by a small boat to the northwest shore, near Jericho, and thence to be carried to the Mediterranean Sea at Joppa. At the same point on the sea a small factory will be put up, to reduce crude materials to pure and more compact state. Should the scheme assume a practical shape it will do much to bring about that development of trade with the eastern shores of the Mediterranean which the study of prophecy leads us to expect.—*Selected.*

NOTICES

The editor feels that he owes himself an apology. His time is very much occupied. The Watch Tower, the tracts, the Sunday and Wednesday meetings besides other necessary business occupy his time fully and the mail correspondence is *necessarily much neglected.*

I receive and read with interest your many kind letters, but I cannot answer them all, much as I should like to: sometimes they go entirely unanswered and sometimes very briefly.

I do not make these remarks to hinder your writing, but to excuse and explain what otherwise might seem like negligence or indifference. I am ever glad to hear from you —to know of your welfare and your trials and to learn your questionings—I can read *ten* letters, while I would be answering *one*—therefore write on, but accept the articles of the WATCH TOWER as *special* answers to your letters.

Our paper appears this month in new type, which we hope will please all readers.

By mistake, an article appeared in last paper as an editorial which should have been credited to Bro. J. C. Sunderlin. It was headed "Looking unto Jesus."

"SONGS OF THE BRIDE," 144 Scriptural hymns, suitable for public and private worship. Price, 15 cts. each; $1.30 per dozen. *Free* to the poor. Send orders to this office.

We desire to make a list for our office of all places where our readers hold *regular* meetings and services of any kind, whether in churches, halls, or private houses. Evangelists and Teachers frequently pass the "twos and threes" enroute from one point to another.

If you have no gathering of this sort, let me recommend you to establish one in your own home with your own family, or even a few that may be interested. Read, study, praise and worship together, and where two or three are met in His name, the Lord will be in your midst—your teacher. Such was the character of some of the meetings of the church in the days of the Apostles. (See Philemon, 2).

WHY EVIL WAS PERMITTED

Tract supplement No. 4, accompanies this number and will, we trust, be acceptable to you all. It is a subject much thought of by all, and more than one child has asked "Why did God make the Devil?" It is a subject which should command some attention from all *thinking* Christians.

The friends in Newark may expect three meetings on Sunday, April 10th. Bro. A. D. Jones and the Editor will meet with you. Bro. Jones will remain over and celebrate with you the Lord's Supper on the evening of its anniversary April 14th.

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THE GOSPEL TO ABRAHAM

The word gospel signifies *good news.* There are parts or elements to the *good news* however; there are first principles of the gospel of Christ (Heb. vi. 1.) and there are more advanced doctrines also. For instance, when you became aware that you were a *sinner*, and learned that Jesus had become your ransom, and that as a result you might now approach God as a *perfect man* and not as a sinner, and that by and by in God's due time (the Millennial Age) all marks of sin would be removed and you would then be actually perfect (still a *man*), that was *good news* to you; it was the basis of your harmony and friendship with God. It was the same thing which centuries ago was *good news* to Abraham. Paul tells us: "Abraham believed God and it was counted unto him for righteousness." Rom. iv. 3. What *good news* did God communicate which he believed? "The gospel....saying: In thee shall all nations be *blessed.*" The *process* by which all nations were to be blessed was not understood by Abraham except that it should be through his offspring, but he believed the *fact* without knowing how. We are made acquainted with the manner in which the blessing comes, viz: that Jesus was (through Mary) the seed of Abraham, and as such gave his life a ransom for *all* men; that as a consequence in *due time* all men will be justified, and released from all the ills which come through sin.

Yes, the restitution from Adam's sin—the justification of humanity by Christ's sacrifice, was the *good news* to Abraham, to us of the gospel age, and is to be *good news* to the whole world in the Millennial Age, for it is "to be testified in due time." 1 Tim. ii. 6. It is the message that is called "the everlasting *gospel* to preach unto them that dwell on the earth and to every nation and kindred and tongue and people."(during the coming age). Rev. xiv. 6.

But there is another phase of the *good news* (gospel) which belongs exclusively to this Gospel Age. Something "which in other ages was *not made known* unto the Sons of men, as it is *now* (during this Gospel Age) revealed unto his *saints* (n. t.) and prophets (public expounders,) by the Spirit." Eph. iii. 5.

This special *good news* is, that since Jesus' sacrifice, God is calling out from the world of humanity, some to become the *Bride*, the Lamb's wife—to "become partakers of the *divine* nature (2 Pet. 1:4) to cease to be men and become "*new creatures* in Christ Jesus," (2 Cor. v. 17) and as such to be "Heirs of God, joint-heirs with Jesus Christ our Lord." This is "*our high calling*" of God, which we are to make sure of, by crucifying and sacrificing the human nature. This is the *prize* for which *we seek*—"Glory, Honor and Immortality."

But these prizes were not *offered* to Abraham; he was not told about the joint-heirship, nor about sitting in the throne, nor about Immortality. No, these were *not made known* in past ages. "Jesus Christ . . . . brought Life and Immortality *to light* through the *gospel.*" 2 Tim. i. 10. Nor will this high calling be made during the future ages, for the "*body of Christ*" will be completed in *this* age. The Bride will be developed, and the *marriage* of the Lamb will come when his *wife* hath made herself ready. Rev. xix. 7.

So we see that we get all that Abraham got, viz.: justification by faith from all Adamic sin, and in addition are invited to become a part of "*The Seed* which is Christ." Gal. iii. 29. Abraham was the father of this Seed in a certain sense, but certainly not a part of his own Seed. But more on this again.

Jesus was anointed of the Spirit—"the Lord's anointed"—and this we have seen is the meaning of his title, Christ; and all who become members of *the Christ*, must be made partakers of the Holy Ghost—anointed. Now we want to show that none were ever *thus anointed* before Jesus, and if this be the case none ever were members of his body before *this* age.

David is called the Lord's anointed, but he was anointed of Samuel with the anointing *oil* to the office of King; but both David and the oil were *types:* The oil a type of the Holy Spirit, and David a type of Christ *in his office of King.* Aaron was the Lord's anointed also, but he too was anointed only with the *typical oil* and was himself a type of Christ in his office of *Priest.* The Spirit of God [Holy Spirit] came upon the Prophets during the Jewish age, but in a different way entirely and for a different purpose than its operation on the church during this age. Then, it was simply a *power*, which took possession of the Prophet; over which he had little or no control, which simply used him as a machine. (See, Num. xxii. 38.) Never before Jesus, did the Holy Spirit act as "a comforter" and guide into an *understanding* of truth, and this is the special work of the Spirit now. It is given to the *new creature* as a seal or evidence of his being *begotten* to the divine nature and as an earnest of his final deliverance or *birth* into the Spiritual form.

The Spirit had written the mysteries through the Prophets, but had not *revealed* them. These mysteries were written

for the church, (Jesus and his body) and no one else could know them, nor will any one else understand them until the church is complete and "the mystery of God . . . . finished."

Many of the Prophets were good men who loved God and whom God loved; yet Daniel, called the "greatly beloved", prayed for weeks, to God, desiring an understanding of some of the prophecies which he himself had uttered. But the *Spirit* gave him no understanding of it: finally in pity God sent an *angel,* gave him all the understanding possible (but evidently not satisfactory) and finished by telling him that the thing was closed up and sealed for a time, but would be understood when due. See Dan. xii. 9.

For the same reason that prophets though *beloved* could not understand, the angels also beloved could not understand, viz.: God had not revealed his plan, hence it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of *man* (nor angel; we might add, on the strength of Peter's statement) the things which God hath prepared for them that love him. But God hath *revealed them unto us* (the church) by His Spirit, ... Now we have received . . . . . the Spirit of God, that we might *know,* the things freely given to us of God." 1 Cor. ii. 9, 13.

Peter evidently refers to Daniel's interest above referred to, when he says: (i. 10.) "Of which salvation (our high calling) the prophets have *enquired and searched* diligently who prophesied of the GRACE THAT SHOULD COME UNTO YOU: searching what, or what manner of time the Spirit of Christ which was (*speaking*) in them did signify, when it testified *beforehand* the sufferings of Christ, and the glory that should follow. Unto whom it was revealed (by the angel, no *revelations* were made to them by the Spirit) that not unto themselves, but *unto us they did minister,* the things which are now reported unto you, by them which have preached the gospel (good news) unto you, with the *Holy Ghost sent down from heaven,* [to be your guide in understanding the preaching] which things the angels *desire* to look into." They prophesied of the *grace* (favor—high calling) which *is come* unto *you*—the gospel church. Now notice another point made strong by Peter's expression; the prophets testified *beforehand* the sufferings of Christ. To all who see how the church or "*body*" of Christ has fellowship with the "*head*" both in sufferings and glory, this statement is full of meaning. Our hope is to be accounted worthy to *suffer with him,* that we may be *also glorified together;* (Rom. viii. 17.) but the Prophets spoke of the sufferings as all future; they spoke of them "*beforehand,*" so we may be sure that no matter how much the prophets may have suffered as witnesses for God, their sufferings were not like those of the gospel church reckoned *a part* of the sufferings of the Christ.

Now again, to his body the church, Jesus is called the "Head," "Leader," "Captain of our Salvation," and how proper it is that a *leader* should precede the *followers.* How could Abraham and the Prophets walk in His footsteps as he hath *set us an* EXAMPLE? (1 Pet. ii. 21). If Abraham and the Prophets be counted as a part of *the Christ,* then Jesus was their *follower;* if their sufferings be a part of the afflictions of Christ, then Jesus was merely filling up their afflictions. But not so—the Head suffered first and then the body follows —"considers him" and his example. This is our privilege to "*Fill up* that *which is* BEHIND of the afflictions of Christ." (Col. i. 24.)

But we have already shown that one reason why we are called *the Christ,* is that we are like our Leader, *anointed* of the Spirit or power of God. The Father gave it without measure to Jesus the head; and Jesus when glorified gave the same to his body, the church at Pentecost, as Peter explains: "He being by the right hand of God exalted, hath shed forth this." (Acts ii. 33). The Spirit in this sense as a witness of our sonship (on the spiritual plane), as a guide into all truth (as it becomes "meat in due season") came to the church first at Pentecost, as we read that The Holy Ghost was not yet given because Jesus was not yet glorified. (John vii. 39.) Jesus must first make his sacrifice and be accepted of the Father, before any could be received as spiritual, *new* creatures and recognized by the Spirit's adoption as such. Jesus' words bear the same import; He said: "It is expedient for you that I go away, for if I go not away the comforter will not come unto you; but if I depart I will send him unto you"—"even the Spirit of truth." (John xvi. 7, xv. 26.) Hence it is evident that the Spirit in this sense of enlightening and anointing is given only to the body of Christ (anointed).

But some one enquires, Is it ever stated that the church is anointed? Yes, we read (1 John ii. 27): "The *anointing* which you received from Him abides in you, and you have no need that any one should teach you [Ye are not dependent upon human wisdom and science.] but the same anointing teaches you concerning all things." [Diaglott]. Again let Paul tell us of our anointing (2 Cor. i. 21) "Now he which established us with you *in Christ,* and hath *anointed us* is God; who also hath sealed us, and given the earnest of the Spirit in our hearts."

We conclude then, that whatever God may have in his plan, as the reward of Abraham, the Prophets, and all ancient worthies, it is not the same thing which is promised to *the Christ,* which began with the head and will end with the last member—in this age. Thus we see that while there was *good news* to Abraham, and is to be everlasting *good news* in future ages, yet our Father hath bestowed "the *exceeding riches* of his grace, in his loving kindness toward *us in Christ Jesus.*"

"SOME BETTER THING FOR US"

"Art thou greater than our father Abraham which is dead and the prophets are dead? Whom makest thou thyself?" John viii, 53.

In being born of a virgin, Jesus had taken "the seed of Abraham" and so continued until he was 30 years of age when, in baptism he consecrated his being to God a living sacrifice. He was accepted, and from that moment, being begotten of the Spirit and sealed as a *new* creature, he is a partaker of the *divine* nature, the human nature (Abrahamic seed) being the thing sacrificed.

Consequently in this conversation with the Pharisees Jesus calls Abraham their father and God *his Father.* (Vs. 54, 56). We answer for Jesus then, that he at that time was *greater* than Abraham and the prophets, in as much as they were only *justified men*—human nature—while he (since baptism) was begotten of the Spirit and a "partaker of the Divine nature." He was then, as much better and greater than they, as the *divine* nature is superior to the *human.*

Abraham became heir to the righteousness which is by *faith;* that is, he was "justified freely from all things," but this did not change his nature; no, it left him still *a man*—but a righteous man. Those who become heirs of God, joint-heirs with Jesus Christ, follow Abraham thus far: They also believe God and are justified as *men,* and then, they go further than he; being called of God they present themselves living sacrifices, as Jesus did and are accepted in the beloved and thus (by making their calling and selection sure), they become as Jesus did—"partakers of the *divine* nature." These *exceeding great* and precious promises Abraham and the prophets heard not of, and therefore were not called to run for the prize we seek.

Abraham, Isaac and Jacob while in some respects noble characters receive much of their lustre and grandeur from their being used as *types* of *spiritual things.* We have often noticed many ways in which Abraham was a type of our heavenly Father and Isaac the son of promise a type of God's Son, our Lord: Rebecca, Isaac's wife was a type of Jesus' bride—the church, who soon will become joint-heirs with him to our Father's inheritance.

The promises to Abraham were all seemingly, of an earthly sort, and until the Spirit through Paul unfolded them, it was impossible to see anything but earthly promises to a *human seed;* but now thank God we see how all of those promises made to Abraham will have a fulfillment, just as they were made to him and much as he understood them; and we also see beyond Abraham the *type,* to him whom he typified—the *true Father* of the *true Isaac*—in the fullest sense, "The Father of the faithful" who is himself calling us to be the Bride of His only Son and heir of all things. And when we apply to our Father, God; instead of to the *type,* Abraham, the words: "In *Thee* and in Thy Seed shall all the families of the earth be blessed," we see a strength and depth of meaning never discerned when we applied them to the type. No, Abraham is no part of "*The Seed;*" neither is he in any but a typical sense its father; for "One is your *Father* even God."

What shall we say then, is there unrighteousness with God? Did he make promises to Abraham, which he never intended to fulfill and in which he was only a type? No, the promises which God made to Abraham were all of an earthly kind and so Abraham must have understood them; but, God foreknowing his own great plans, so arranged those earthly promises that the higher—spiritual blessings and *spiritual seed,* would be *hid* in earthly promises, until in his own due time, His spirit should, through Paul, reveal it to the church. This *mystery*

of the spiritual seed was kept secret in past ages, but is *now* revealed. Eph. iii. 9.

Now let us look at any of the promises made to Abraham or expressed by the apostles, and we find them all susceptible of *earthly* fulfillment. We will examine some of them shortly, first stating the reward we expect Abraham to get and then seeing how the promises accord.

To Abraham and the prophets God will give, "a *just* recompense of reward" undoubtedly—all that was ever promised them and probably much more than they ever expected; yet they may never receive the spiritual gifts promised *only* to Jesus and his Bride. We repeat, that the prophets knew nothing of "our high calling" to be *joint-heirs with Jesus Christ*, our Lord.

Jesus said of John the Baptist, the prophet—"there hath not risen a greater;" (Matt. xi. 11.) yet this greatest prophet did not claim the honor of being a part of the Bride but said: "He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this *my joy*, therefore is fulfilled." John iii. 29. Thus does John tell us that his joy and privilege was not to be of the Bride, but to be a *friend* of the Bridegroom and to introduce him. Moses also was a great prophet, yet Paul does not class him with the spiritual house of sons, for he says, "Moses verily was faithful in all his house *as a servant* . . . . but Christ *as a son* over his own house, *whose house are* WE." Heb. iii. 5, 6.

Since (as shown in the preceding article) the anointing or begetting of the Spirit to a *new nature* (the spiritual) began with our *Head*, Jesus, we conclude that none of the patriarchs or prophets were thus begotten; and if not begotten they never can reach *birth* or a perfection of *spiritual being* (like unto the angels and like unto Christ's glorious body). How then will they be resurrected we enquire—with what body will they come? They belonged to the *human* family and will be raised *human* (earthly) beings. By their faith, they were *justified* as men; (reckoned free from sin and its penalty, sickness and death), and in the resurrection they will we believe be raised *perfect men*.

Herein will be the value of their *faith*, viz: that while the world in general will be raised to a measure of life only, and require faith and works during the Millennial age to prove their harmony and test their obedience to God and thus come gradually to perfection, these ancient worthies will, because *tried* and found *worthy* and justified by faith, be raised in the *glory and perfection* of earthly being.

Let no one forget that there is a *"glory"* attaching to the earthly. There are "celestial (spiritual) bodies and bodies terrestrial (earthly): but the *glory* of the celestial is one (thing) and the *glory* of the terrestrial is another." 1 Cor. xv. 40.

Raised in the *perfection* of being, how they would tower above others on earth, degraded as all humanity is by sin. How naturally would come to them the homage and respect of the whole race. They would naturally assume the place first given to Adam—"A little lower than the angels" crowned "with *glory and honor* and set over the works of God's hands:" "Have thou dominion." (See Heb. ii. 7, and Gen. i. 28).

THE NEW JERUSALEM

is a figure of the coming kingdom of God. It represents, we believe, both spiritual and earthly beings. When first seen (Rev. xxi. 2.) it contains only the Bride, it has not reached earth yet—it is "coming down from God out of heaven." From the commencement of the reign of Christ, the kingdom or dominion of God will *commence;* it will continue to overthrow evil and establish right, until in the end of the time of trouble the kingdom ("New Jerusalem") shall have reached earth, and it shall be established here, during the Millennial reign (of which that city is the figure).

As we have already seen, the real rulers of earth will be the Lord and His Bride, invisible to humanity because of a *new* and different nature—spiritual beings—the new "powers of the air:" but there will be earthly agencies, made use of in ruling and blessing and *restoring* mankind—just as the present "Prince of the power of the air" now makes use of human agencies (governments and men), in oppressing and degrading.

There will then be *true* 'civil service reform,' and none but perfect beings will be allowed to hold office, or be identified with the government; and each earthly one as soon as he learns of the goodness and love of God, will seek and be assisted, to approach the kingdom (New Jerusalem). "They shall bring the honor and glory of the nations into it: And there shall in no wise enter into it anything that defileth (sinful) neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life." (Rev. xxi. 26.)

The whole world will be on *trial* for *life*, [life as *human beings*—as Adam had it] and the conditions will be their coming into full harmony with the Kingdom (New Jerusalem) and its laws of *love* to God and men. None other, shall enter the kingdom or be enrolled of the Lamb as worthy of life. In the end of the age all who have not entered (the symbolic city) will be destroyed. (Rev. xx. 14, 15).

We see then, that the kingdom (dominion—recognized authority) of God, *"cometh* not with observation, neither shall men say, Lo, here! or Lo, there!" for the kingdom when it *cometh*, will be in their midst, a spiritual unseen power; but as it proceeds and conquers, it begins to have *human representatives* (who can be *seen*) who continue to increase until the kingdom shall be, "Under the whole heavens" and shall *"Fill the whole* EARTH." (Dan. ii. 35).

Now, in this kingdom there will be a work for spiritual beings to do, viz.: to overrule, oversee and reward with perfection of being and continuous life, all who shall prove themselves *worthy* of it—who will thus be delivered from the bondage of corruption [sickness and dying] into the glorious liberty of the sons of God. [Adam was thus gloriously free, before sin bound him to death]. And there will be work for humanity in the glorious restitution of all things, for they will be co-workers with the Lamb, the Spirit and the Bride.

Now we can perhaps understand why it is, that "without holiness *no man* shall see the Lord," ("we shall see him as he is" for "we shall be *like* him"—also spiritual beings) and yet men shall see the Patriarchs, for our Lord said:

"YE SHALL SEE ABRAHAM, ISAAC AND JACOB IN THE KINGDOM OF GOD.

and ye yourselves thrust out." (Luke xiii. 28). The earthly phase of the kingdom was all that ever had been revealed until Jesus came and taught concerning a kingdom higher, into which humanity (flesh and blood) could not enter.

It was this (earthly) kingdom they sought and which had been promised them—the dominion over all nations to rule and to bless all others. It was this earthly phase of the kingdom which had been established in a small way under David, and this the Jews in Jesus' day claimed still to represent; and now notice Jesus' words—"You yourselves (shall be) *thrust out.*"—They could not be *thrust out* of a thing which they were not *in*, in some sense; and they were *in* the earthly kingdom, in the sense that they as a nation had all been *typically cleansed* by *typical* sacrifices, and thus constituted a figure of the future earthly kingdom, into which will enter none but those absolutely cleansed from all sin by virtue of the *"better sacrifices."*

If then Abraham, Isaac and Jacob and all the prophets, *justified* by faith, shall be raised *perfect men*, and as such will be in perfect harmony with God, we see how they would be the first of the *earthly* element of the kingdom. With this thought of the spiritual and human parts of the kingdom of God, and the necessity of the spiritual, being first perfected before the human would be possible, let us remember Jesus' words, "There are last (the Gospel church) which shall be first (or chief), and there are *first* (Abraham, the prophets, etc.) which shall be last" (or under). Luke xiii. 28-30.

But, can the promises to Abraham be thus fulfilled? We think so—let us see. We read (Gen. xii. 1-3), "Now the Lord had said unto Abraham, Get thee out of thy country [Chaldea] and from thy kindred and from thy father's house, unto a land which I will shew thee, and I will make of thee a *great nation*, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." If Abraham be placed at the head of the (*earthly*) kingdom, all this can be accomplished.

Again we read (Gen. xiii. 15, 16): "All the *land* which thou seest, to thee will I give it and to thy seed forever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." [There is not much need of *urging* that this does not refer to the *"little flock."*]

Again (Gen. xvii. 7, 8): "I will give to thee and to thy *seed* after thee, the *land wherein thou art a stranger*—all the land of Canaan for an everlasting possession."

Again (Gen. xxii. 17): "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand that is by the sea shore; and thy seed shall possess the gate of his enemies, and in thy *seed* shall all the families of the earth be blessed."

Now unless we can see more seeds than one in these prom-

ises, we will have confusion: but if we can see that the *earthly* is to be as the sand, and that the blessing *seed* is Christ and the little flock under him, we may see how Abraham might suppose it all to belong to the natural seed. And indeed *we* should not know of the distinction were it not revealed through Paul. (Gal. iii. 29).

Paul, in Rom. iv. 16, seems to mention both of these seeds (natural and spiritual) when he says, that God's promise was "of faith, to the end that the promise might be sure to *all the seed*, not to that *only* which is of the Law, but to that *also* which is of the faith of Abraham who is the father of us all (. . . .) *like unto Him* whom he believed, even God." [We give the *marginal* reading which conveys the true idea, viz.: that Abraham was the actual *father* to one of the seeds and a *likeness* of the Father of the other—"even God."]

Let us next read from the sermon of Stephen, the second Christian martyr, (Jesus being the *first*) about God's promise to Abraham. He says (Acts vii. 1-6): "The God of glory appeared unto our father Abraham . . . . and said unto him, 'Get thee out of thy country and from thy kindred and come into the land which I will show thee.' Then came he out of the land of the Chaldeans and dwelt in Charran: and from thence . . . . he removed and came into *this land* wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on, yet He promised that He would *give it to him for a possession*, and to his seed after him . . . . And God spake on this wise, 'That *his seed* should sojourn in a strange land and that they should bring them into bondage and entreat them evil four hundred years.' "

Let no one question therefore that there is an earthly seed to be blessed with earthly blessings as *men*, and that the promise to Abraham associates him especially with that seed, and not with the higher one whose father is God.

Paul speaks of Abraham's hopes, saying (Heb. xi. 8-17): "By faith Abraham when he was called to go out into *a place which he should after receive for an inheritance* obeyed; and went out, not knowing whither he went. By *faith* he sojourned *in the land of promise* . . . . dwelling with Isaac and Jacob heirs of the *same promise:* For he looked for *the* city which hath foundations whose builder and maker is God." "These all died in faith, not having received the promises (the things promised—the land wherein they dwelt, etc.), but having seen them afar off . . . . and confessed that they were strangers and pilgrims on earth. For they that say such things declare that they seek a country, and truly if they had (wished) been mindful of that country from whence they came out [Chaldea], they might have had opportunity to have returned. But now, [instead of returning] they desire a better (the promised) country that is, an heavenly, (Canaan in the heavenly kingdom). Wherefore God is not ashamed to be called their God: for he hath *prepared for them a city.*" The *city* to which we have seen Abraham and the Prophets are coming, is the *Millennial Kingdom* into which they shall be the first to come on the earthly plane, and whose *earthly* seat of *government* will probably be *Canaan* the very land here mentioned, in which they sojourned as strangers.

Paul proceeds to *add* to his list of ancient worthies David, Samson, Rahab and the prophets who succeeded in various undertakings because of *faith* in God: and he suggests the thought that these *faithful* ones will also get a reward in *"the city"* being prepared. But after mentioning all these Paul adds: "These all having obtained a good report through faith received not *the* promise [the chief or "high calling"] God having provided

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that *they* without *us* [the Christ] should not be made perfect." That is, they shall not *perfectly* receive the things promised them until THE SEED [Christ] has *first* received its reward; until the *New Jerusalem* shall come down; then the promises made to them, shall all be accomplished or "made perfect."

And now methinks, some one would say, "Art thou greater than our father Abraham . . . . and the prophets? Whom makest thou thyself?" To which we answer in Jesus' words, "If I honor myself my honor is nothing: *it is my Father that honoreth me.*" No, dear brethren and sisters none of us could have imagined such a *"high calling"* as we have received; but as we read his promises we should be unworthy of them did we not believe and confess and accept them, with grateful hearts.

As we see the exclusive character of the call to be joint-heirs of "Glory, Honor, and Immortality" let us lay aside every weight and *run* for it. The prize given to the patriarchs is almost beyond *human* comprehension, and yet God has PROVIDED some better thing *for us.* I shall praise him eternally for the opportunity *provided* even if I should not "so *run* as to obtain" it. But why should I not attain it—why should you not obtain it? Our justification is complete—it is Christ that died. Our *call* is official, it is "of God in Christ Jesus." True, we are weak, but He who invites us says, "My grace is sufficient for thee." Haste then to perform your *covenant;* to present your bodies living sacrifices. The time of sacrifice will soon be over—haste to make your calling and election *sure* by submitting yourself to God, who will work in you both to *will and to do* of His good pleasure.

NOT ASHAMED OF THE GOSPEL

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. i, 16.

These words like all of Paul's words, in general, are fitly spoken and are like "apples of gold in pictures of silver." *Gospel* signifies good tell, good news, glad tidings, something to make one rejoice and be glad; it must have been something of very great importance, something far-reaching in its nature, something supremely grand and glorious, for it had wrought a most wonderful change in Paul. He had not always been of the opinion which he now expresses, for he had persecuted those of "this way" even unto strange cities, and when they were put to death, he gave his voice against them.

What had caused this change in the mind of the apostle? Surely the gospel had not changed in its character; no, but he had become better *acquainted* with it. That is the way it ever is with the world: the better they are acquainted with the gospel of Christ, the better opinion they have of it, the higher they value it. Paul was expecting soon to visit Rome, that imperial city, the mistress of the world, and of course if he spoke in public he wished to talk about something which he was not ashamed of, and this he declared was the thing: "I am not ashamed of the gospel of Christ." Paul proved the truth of his assertion not only by his words, but by his actions as well.

The mighty mind of Paul, in its natural sweep immense, saw THAT in the gospel of Christ which was infinitely above and beyond everything else. If he could have seen how man, through the blinding effects of pride, and superstition, would have finally come to *consider* the gospel of Christ—if he could have stood upon the orthodox platform of *our* day and have looked out upon the pile of "wood, hay, stubble," which is built on the foundation, Christ, can any one suppose he would have been able to say he was not ashamed of it? If the "mother church," which is proud of calling him her patron saint, and after whom many of her churches are named, should through some of her dignitaries expound to him the doctrines of penance, papal succession, confession of sins to the priest and absolution, the state of the dead in purgatory, &c., can we suppose that he would endorse them and say of *them*, "I am not ashamed?" If some one were to represent to him the doctrine of *predestination* as held by our Calvinistic brethren, and undertake to prove it by Paul's own writings in Rom. viii. 29, 33: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," &c., and again in Rom. ix. 15, 24: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," &c., and conclude from it that God from all eternity planned to bring into being a few, favored with advantages of every sort—birth in a christian land, surrounded by christian influences and upheld by christian associations and the particular favor of God; but the *large majority* by the same eternal decree were born in the darkness of moral night and bound by the strong cords of corrupt hereditary taint and association, and although they may have dim perceptions of God and truth, and may desire to know him, yet, though they may groan and strive, and turn their tear-dimmed eyes toward heaven with untold longings, yet they shall go into a night of eternal anguish, "without one cheering ray of hope, or star of glimmering day," and the righteous from their exalted seats in glory shall look on this display of God's wisdom, and justice, and power and praise him for this manifestation of his love.

Is it possible that any thinking man can suppose that Paul would endorse this? That *this* was what he was not ashamed of? But would he look with more favor upon the view of our Arminian brother, who should say to him: that although the decree was made as our Calvinistic brother has stated, yet the *provision* was for all to be saved, the ransom

was provided for all, but the secret of it is in the words of Jesus, "Ye *will not* come unto me that you might have life." The table was spread and bountifully provided for *all*, but they "would not and made light of it;" not taking into account the fact that more than nine-tenths of them *never knew* that there was any supper provided for them, that is to say, that infinite wisdom decreed that a certain number only should be informed of it, and be at the table, but had it set for ten times as many as he *knew* would be there to sup, and *because* they were *not* there, consigned them to eternal torment. Acting upon this basis of reasoning, if such it is, our Arminian brethren have sent as many missionaries as possible to tell the starving millions that there *is* a supper provided so that the poor creatures who are fortunate enough to hear of it may come and *welcome*, but those who do not must starve. But *this* when looked at squarely, our Arminian brethren cannot see to be very *good* news, and so sometimes conclude, (though not in a very orthodox way) that these unfortunate millions who never heard of the gospel will be provided for "in SOME way or other," (a good conviction). Can we think *this* is the gospel which Paul had in mind when he said, "I am *not ashamed* of the gospel"? *Nay, verily!*

But there is still another view that has seemingly strong scriptural support, and *this* includes *all* men; this surely is a free gospel and *universal* and Paul is supposed to be its strong supporter, for he has given that which is the key note in the promulgation of it, viz: "As in Adam ALL die, EVEN so in Christ shall ALL be made alive." 1 Cor. xv. 22. So our Universalist brother infers from this that in *some way*, in the hour of death, or before, or after, by some means, whether sinful or holy, everybody, everywhere shall be saved; and why not? He says, Did not Christ by the grace of God taste death "for *every man*?" And if so did he die in vain for *any* man? But our brother of this opinion would not probably dwell with as much satisfaction upon the passage "without *holiness no man* shall see the Lord," Rom. xii. 14, and would prefer that murderers and pickpockets should occupy a separate apartment in the many mansions. (Here again *conviction* almost arrives at truth). Now, candidly, can we suppose that these views, which we think, in a plain-spoken way, we have fairly represented as being the views held by the churches in general, regarding the gospel, are views held by saint Paul when he uttered the words we have referred to?

We *cannot* think so, and we *do* think that *few*, if any, who reflect are *perfectly satisfied* that either of these were the views which he held. Then do you stand back aghast and say: Can it be possible that all this is error that we have been taught so long, and that has so much seeming support from the Bible? Do you say, *impossible?* If these are errors, *which is* your choice, and which is *good news to you?* Can you walk out beneath the starry heavens at night and looking up into illimitable space among the exhibitions of infinite wisdom and power, and there alone in the presence of God lay your hand upon either one of these dogmas and say, *I believe* THIS is the gospel of Christ, of which Paul was not ashamed?

No, my dear brother or friend these dogmas are not *all* errors, neither are they *all* truth. Like the confederation of states, to which has been proudly attached the term "E Pluribus Unum," so the truths of the gospel of which Paul was not ashamed are "E Pluribus Unum," i. e. *one* composed of *many*. We understand then that the gospel, of which Paul spoke, embraces in its scope many of the ideas held by each of our brethren to whom reference has been made, and for whose opinions we have *respect*, but we cannot think that either of them is complete alone, and we believe that *either* of the churches who think that *its* plan or creed is the *only* and true one, while so much at variance with the others, has done much to make the man of the world who is uninformed, reject the instrument (the Bible) upon which he thinks so many *variant* tunes can be played. With force then the question recurs to us; what was the gospel or *good* news of which Paul was not ashamed? What was the great and glorious *thought* connected with the gospel that he had in mind?

Paul's was a critical and calculating mind, and his inspired thoughts were stamped with that peculiarity. He *"reckons"* about his sufferings; he *"counted* all things loss," etc., etc. In this case he is not ashamed of the gospel *for*, i. e. for the *reason* that it is "the *power of God*," something above and beyond all human institutions, something that the world, the mind of the natural man never would have thought of, something supernatural, yes and something from which the mind of man (if left to itself) would soon wander; and that is evidently why these truths have been torn asunder, and the different parties in the church have each taken a piece, and upon it built a superstructure of its own, much of it, the "wood, hay, stubble," to which Paul refers in 1 Cor. iii. 12. Each of these, according to our understanding has already begun to be swept away or to be burned up, and "the day" which "shall declare it" is even *now* begun, (vs. 13) we fully believe. We feel convinced that the fire which is to consume the world (of error) is even "now kindled."

But says one, where *is* the disagreement? Do we not all believe that this gospel is the power of God unto salvation? (to every one that *believeth*, our Arminian brother breaks in —but he must wait a little). Well they *say* so, but in *practice* deny it. Our Calvinistic brother says *"unto* salvation" and adds, (in creed) of a *few*, and unto damnation of the many, i. e. *power* to save all, *will* to save a few. Our Arminian brother can emphasize the *will* of God to save, but whisper the *power*, for O! *man* opposes *his* will. Our Universalist brother can declare aloud *both will and power* and take *all* into *glory*.

Let us illustrate the difference between our brethren, and suppose three natives of some foreign land, who were totally unacquainted with the design or nature of the national emblem "the stars and stripes," were to call at different times upon the American Consul in that land, and he was to present to one a portion of the flag as a memento, having only the *red*, at another time, to another one, a portion having only the white, and still another having only the *blue*, each might suppose that his portion represented in color the *whole* and contend that because the representative of the nation gave it to him, he was sure that was the true color, and so of each of the others, while the fact would be that each was right in supposing that he had the true color, but erred in the supposition that he had the *only* color, when it was composed of "red, white, and blue," and that in a *specified proportion*.

Now our Calvinistic brother sees *so clearly* that predestination is taught in the scriptures, that he *cannot* see that there is *a* universal salvation; and our Arminian brother sees *so clearly* that there is salvation *provided* for all, that he cannot see that there is clearly taught the doctrine of predestination and election; and our Universalist brother sees *so clearly* that *all* will be saved, that *he* cannot see *either of the others*.

But says one, you seem to agree with each, and disagree with each; how is this? They cannot all be right and wrong at the same time. Well not altogether right, but partly right, as in the illustration. We are glad to see that each has enough ground for his belief to awaken our sympathy and *respect*. Respect for what Paul would have been ashamed of? No, we did not say that Paul was ashamed of these brethren, but of the doctrines or creeds that have come to be called the gospel, or are considered as representing the gospel.

Well, says our Calvinistic brother, answer me *one question:* Is not Predestination or Election clearly taught in the Scriptures?

Yes, my brother, yes. Well, says my Arminian brother, is not *free will* as clearly taught? Yes, my brother, we so understand.

And is not *universal* salvation as clearly taught, says my Universalist brother, and we answer we think and *believe* so.

Perhaps all of these brethren, including the Papist brother, cares to hear no more; if so, perhaps some "fool for Christ's sake" will, so we will say on and consider the last question first. We consider our Universalist brother's text *"As* in Adam *all* die, *even so* in Christ shall *all* be made alive," 1 Cor. xv. 22, as unanswerable as regards the *universality* of salvation; if there were not another text in the bible to teach it, *that would*. It seems to us that nothing can be plainer, and for this reason other scripture somewhat obscure must in some way harmonize with it, and so of each of the other texts quoted by our brethren as teaching the doctrines of "Election," and "Free will," or Arminianism. In the above text we think no one would undertake to make the word "all" in the second place mean *less* than in the first, especially when the first is followed and the latter preceded by the words *"even so."* The misunderstanding seems to be as to the kind or *mode* of life. "As in Adam *all* die;" *how* do all die in Adam? To answer it correctly first conclude how all *lived* in Adam. Not *spiritual* nor *eternal* life was it? *Natural* life and its *continuance* CONDITIONED on obedience, was it not? Then he (and *all in him*) lost no more than that and *"even so"* he (and *"all"* in him) will be made alive in Christ, the *second* Adam. But says one, is that *all* the life we get through Christ? That is all the *universal* salvation we can *find* held out to mankind in the Bible, and *that* we think is *"very good;"* God *said* it was, but thank God there is *more*, but if any *wish* to stop there, God has *predestinated* to *let* them, but if they have heard of the *higher* life and

neglected "so *great* salvation," theirs will be an irreparable loss.

Then you think, says one, that there are different *degrees* of salvation? O, yes; let us read on a little further (23d ver,): "But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming."

Having seen that there are orders or ranks of being, as is also shown by the apostle in the 39th verse and onward, we can see that it does not follow that because all are made alive through Christ, they will *therefore* come *finally* to the *same kind* of being, but are brought to life and take position according to "order," for "As is the earthy, such are they also that *are* earthy; and *as* is the heavenly, such are they also that are heavenly" (48 ver.).

With this view, that there are different orders, and that *all are* brought to the restoration of what was lost in Adam, we can see how there may be a *will* in man to gain a position in any given *order*, and how there may be a selection, "Election" or "Predestination," (whichever you choose to call it) of God from among his creatures of those who are qualified or fitted for the different grades, orders, or ranks of being. He has *predestinated*, or established a *law*, that, "to those who by *patient continuance* in well doing SEEK for glory and honor and immortality, eternal life" *shall be given*. Rom. ii. 7. "But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish to every soul of man that doeth evil," (8 and 9 verses). Now *who* disobey? Those who *know* the truth surely. You do not consider your child as disobedient until it transgresses a known command; neither does God, for "like as a father pitieth his children so the Lord pitieth them that fear him." Many fear him who do not know much about him and do not know what is commanded, or whether he has commanded anything or not. Such cannot, of course, obey the truth, nor come under wrath, but will come to life (not eternal), the life lost in Adam without any will or choice of theirs, and restored to *that measure*, through the second Adam without will or choice of theirs. It was for this purpose that "He by the grace of God should taste death for *every man*." Heb. ii. 9. And God commendeth his *love* toward us, in that while we were yet sinners Christ died for us. Yes "WHEN we *were enemies* we were reconciled to God by the death of his son." Rom. v. 8-10.

But does some one say, Very well, but Paul says here of the gospel, that it is the power of God unto *salvation* to every one *that believeth?*

Ah, but brother, now you are reaching that point in the mind and teaching of the apostle in which is embraced another rank or "order:" the power of God UNTO; we do not imagine that the power of God is staid at all when man is brought back to the Adamic condition; that is to a *reconciled* condition; he lost that life without previously knowing the nature of sin or death; true, God *told* him, but like children without experience, they disobeyed, and his posterity die for it, or because of it; whether they sin or not they all go down in death because of the sin of Adam which "taints us *all*," and come up because of the righteousness of Christ that restores us *all*. We die on *Adam's* account, and live again on *Christ's* account. Now brought back to the Adamic condition we are reconciled to God. Well, is there anything more for us? Yes, hear the apostle again, "*Much more* being reconciled we shall be saved by his *life*." 10th verse. What! Saved *more?* Yes, *much* more by the power of God *unto* salvation. Will all men be saved *much* more? We are sorry to part company with any but though this is a blessed *restored* condition, yet we shall have to leave on this plane those who do not believe, for this *much more* salvation is to every one that *believeth*. Now my Calvinistic and Arminian brothers stand by and see the beauty of those texts which you have had to stretch and twist so. You need not stretch them now; they are all right and *true*. "Whom he did foreknow" would be *fitted* by desire, and faith, and continuance in well doing, each and severally for the different orders, "He predestinated" them to, and so this gospel, GOOD news is the power of God *unto* salvation to every one that *believeth;* to the Jew first and also to the Greek." Why to the Jew first? ("He is not a Jew which is one outwardly," "but he *is* a Jew which is one inwardly," (Rom. ii. 28-29), because he *believes* first, *here*, in time to reach the *great salvation*. Dear brethren, let us *desire more*, study God's word *more*, believe *more*, and have the "*much more*" salvation. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed* them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. ii. 9-10.

J. C. S.

"HOW READEST THOU?"

[This poem was reprinted in issue of October, 1882, which please see.]

AN INTERESTING LETTER

Bristol, England.

MY DEAR SIR AND BROTHER: When I wrote asking you to correspond with me by letter, I had no idea that ZION'S WATCH TOWER was a paper, never having heard of it, else I should have known that your time would *not* permit you to answer every inquirer by letter. But as you so kindly acquainted me with that paper, I send you three dollars, being subscription for three copies of the TOWER, and the rest for postage of a few copies of "Food for Thinking Christians" and "Tabernacle Tract."

I do not know how to express my thanks to God and you for those blessings I have received. Really I hardly know myself for joy. For some time past I have been dimly conscious that blessing was hovering over me, because I have been going through the *deep* waters, and I could not account for it. I asked my fellow-believers if they were used to such wrestling as I was experiencing, and they knew nothing of it. I see now the fallow ground was being broken up to receive the *good seed*. O, how I praise Him for the truth He has given me, and in what a way, too. I joined the Church of England soon after I was converted, but a few months was enough there; then I joined the Wesleyans, but a little more than a year was enough: then I joined the "Brethren," of which I am still a member, but I do not think it likely to continue long, because when they know I deny the doctrine of the Trinity, as well as eternal *torment*, I think my connection must cease of necessity. I have been a member of a mission to preach the gospel to the poorest classes in the lowest parts of the city, but I was prevented from ill health from continuing doing so, which I now see was my Father's hand restraining. God has given me a talent (the gift of preaching), and although I quite expect all the halls and rooms will be closed against me, yet I will declare *the truth* in the streets and in the public places as soon as ever I am taught more clearly. I do need some Aquilla or Priscilla, but I can trust to Jesus who is made to me *wisdom*. I have spoken to several since I have read your papers, and they have had *ears to hear* in a measure. I feel a great desire to tell it out, and am intensely anxious for the Tabernacle Tract and Food again (I only had one on loan), for instead of the TOWER satisfying me it has set me craving for more. My Bible is no longer a book of a dead language; it is a mine of wealth. I was talking yesterday with a young friend about that article in last number, "Except a corn of wheat *die*," and while talking the Spirit took of the things of Christ and showed them unto me.

Praying that our Father may still enable you to see many more precious views from the WATCH TOWER, and use you as the channel to convey it to his hungering and thirsting children,

I am yours sincerely, ———.

—P. S.—I am a *cab-driver*, and am lost in wonder and amazement as to why He has favored *me* thus, but 1 Cor. 1:21 is being made literally true in my experience.

SUNTELIA, THERISMOS, PAROUSIA

Though Greek, like English words, have different meanings; the Bible student frequently finds it extremely interesting to learn that many Greek words were used by Christ and the Apostles with a certain and fixed signification. The literal rendering of the three words above, is *end*, harvest, and presence respectively; and we would briefly call attention

to them, as they are intensely interesting terms to us, who believe that they all are used with reference to the *period* of time, in which we are living.

Suntelia, end occurs six times; once in Heb. ix. 26. "But now once in the Suntelia (end) of the aionon (ages) hath he (Jesus) *appeared* to put away sin, by the sacrifice of himself."

In the other *five* cases, it has reference to the *end* of the *gospel* age; as can be seen by reading Matt. xiii. 39, 40, 49; xxiv. 3; and xxviii. 20.

The *harvest* is the *end* of the age, and Matt. xiii. 30, gives us to understand that it is a *space* of time, in which a *work* is to be done.

Therismos (reaping harvest) occurs thirteen times; Matt. ix. 37, 38; xiii. 30, 39; Mark. iv. 29; Luke x. 2; John iv. 35, and Rev. xiv. 15.

It will be noticed that it refers to the *gospel* harvest *four* times; Rev. xiv. speaking of the two facts, that for the little flock and afterward for the great multitude. The Heb. *qatsir* is the equivalent of Therismos; and Joel iii. 18, and onward, refers to the same harvest mentioned in Rev. xiv. though perhaps first to the Jewish harvest.

Parousia, signifies *presence*, invariably. Liddell and Scott, standard authority, give it that signification; and Young's Analytical Concordance renders it the same. Whedon's Commentary, page 277 says: "The word Parousia never, in the whole New Testament, signifies anything else." It *never* means the *act* of coming, but *presence*. It is twenty times improperly translated *coming*, in the common version; in *fourteen* cases, at least, when referring to the presence of Christ at the end of the age. We give the passages in which it occurs. Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8, 9; James v. 7, 8; 2 Pet. i. 16; iii. 4; 1 John i. 28. The question, Matt. xxiv. 3, is: What will be the *sign* of thy *Parousia* (presence) and the *Suntelia* (end) of the *aion* (age)? And we must believe that the answer had direct reference to the *question*. He not only gave a series of events which would *precede* his presence; but also events or *signs* which would be due, *during* the *presence*, as will be noticed by those who will read carefully the passages indicated above; and it would seem that all might see that not alone the passages involved in the answer to the *question;* but all the others, where *parousia* occurs, appeal, like everything else in the gospel, to the "eyes of the understanding," (Eph. i. 18,) rather than to the *natural* eyes, as has been so many times shown. The *Therismos* (harvest) is the *Suntelia* (end) of the age; and the *Parousia* (presence) is in the *Suntelia* (end) of the age; and the evidence seems conclusive that it is the same *Suntelia* in both cases; not one preceding the other; the evidence is so abundant and clear, that we must believe it until compelled by *facts*, not by any amount of *scoffing*, to discard the position. The same evidence which caused us to believe in the one, made us believe in the other; and any one who doubts that we are living in the time of the *Parousia*, ought to be consistent, to question the *Therismos* (harvest) also. The work of separation due to be done in the first part of the harvest, has evidently been going on, and is about complete. What was the special prophetic argument which proved that *harvest* and *presence* to begin in the autumn of 1874? The *Jubilee*, we answer. The writer has been studying the *time* question since 1867, and has been associated with the movement in connection with the fulfillment of all the prophetic measurements since the above date; and still accepts all the legitimate conclusions to be draw from them, as he understands them.

Those who would study the Jubilee argument, will find it in the "Day Dawn." It is not the design to give it in this connection; but we reiterate that it was the main argument used to prove that we had come to the *"harvest" or end* of the *age*. The 1335 days of Dan. xii. were *prolonged* to their utmost, to *harmonize* with this. We would recommend all who are interested, to carefully study *all* the arguments; and *caution* all not to be ready to give up old "land marks" too easily; and to be careful lest *haply* you may be found among those referred to in 2 Pet. iii. 4.

We would suggest that those who have never had the "eyes of the understanding enlightened" on the subject, as well as those who *once* understood, but have gone out into darkness in regard to it, do not comprehend the *presence*. Whatever others have thought, or may now think, the writer has never believed nor taught, that Christ was *walking the earth* during the period of his *presence;* it is called *presence*, because he has assumed a new character, to do a new work, *superintending* the harvest. The Son of Man sowed the seed (Matt. xiii. 37), and *he* sends forth the reapers. Vs. 41. He employs *agents* in both sowing and reaping; yet it can be said that *he* does both, and during this period of *reaping*, he has appeared especially *near* to those who have understood it, and they have *enjoyed* the time of his *Parousia*. Some who once expressed the *same* enjoyment of it, are *now* asking: Where is the evidence *promise:* if not fulfilling the other part of Peter's prediction? Those who understand the teaching of the *Law* in regard to "the day of atonement," (Lev. xvi.) we think, will not expect to see Christ in the flesh, nor while *they* are in the flesh. If our understanding of the prophetic arguments be correct, we are nearing the *close* of that part of the harvest which pertains to the little flock. If there shall be found any mistake about what may be expected here, we know that the conditions, upon which we may attain to the Brideship are not affected: We must count ourselves dead indeed unto sin, satan, self and the world, and alive unto *God*.

B. W. K.

THE YEAR 1881

This year would be indeed a notable one, if the predictions and expectations of all men could be realized. "Second adventists" whose applications of the prophetic periods (The "2300 days," the "1335 days" and the "1260 days,") have all run out, and who because they are looking for Jesus to again become a *man* and appear to them in the *flesh*, cannot discern that he is now *present* a spiritual being. They have not "the eyes of their understanding" *opened*, else they could realize that those prophetic periods were fulfilled and the "harvest" of the age has come—"the day of the Lord,"

With only a little spiritual discernment they might *see* the harvest work in progress—the ripened grains of wheat being separated from the "Babylon" mixture. But they *see not:* they, as well as the church in general stand in the same relation to the second advent that the nominal Jewish church did to the first advent. *Jesus* was then present, but they could not believe it—"they knew not the time of their visitation." Only "Israelites indeed in whom was no guile," then received him and believed on him, and the others "stumbled" —Thus the separating of that harvest was accomplished.

And now, how fully we seem to have the *parallel* here. This movement based upon the statements of the prophets, claims that the Lord is present—that those prophetic periods *did not fail* of fulfillment, and some of the best and holiest people of all denominations are coming to a realization of these truths.

They find spiritual food for which they have long been hungering; they come to the enjoyment of the liberty wherein we stand and rejoice, knowing no name but that of the Bridegroom, and recognizing each other only by the spirit of Christ; needing not the shackles of creeds to unite, since the only bonds of union are the bonds of love and of the Spirit.

Yes, the sifting work goes on, and serves to prove every man, whether he loves truth and liberty, or error and bondage; let each one take his choice. The bondage is the most honorable and brings the approval of the highly respected among men, while to step out, brings much the same results as at the first advent. Then the frown and displeasure of the Chief Priests and Pharisees—the church—came upon all who received the words of the Master, and their names were cast out as evil. That was the test by which it was ascertained, who were "Israelites indeed"—so now the same class are being gathered in much the same way.

"The Second Advent Church" people, and many in other denominations, interested in the Lord's coming and expecting him in the flesh, have turned their attention to 1881, and feel confident that they will see Jesus with their natural eyes this year. Their hopes are based partly upon an old rhyme called "Mother Shipton's prophecy," which concludes thus:

"The world unto an end will come,
In eighteen hundred and eighty-one."

and partly upon the teachings of *"The Great Pyramid"* of Egypt, whose "Grand gallery" measures 1881 pyramid inches. This "Grand gallery" is supposed to symbolize the gospel dispensation, and its 1881 inches are supposed to teach that the gospel dispensation will be 1881 years long, and a further reason for belief in 1881, is that so *many other people* are expecting something. (Not a prophetic period can be claimed, as they are all past.) Now to us, these things seem a poor and weak foundation for the hopes built upon them. Our *belief* that the Lord is present, is based on the "more sure word of prophecy" to which Peter said, we would do well to take heed.

The interest felt and expressed relative to this year by

most of those interested in the Lord's coming, and the fact that *we expect* SOMETHING, has perhaps led some people, who do not understand our position, to suppose that we are looking for much the *same thing* as others. We would like to correct this misapprehension once for all, by stating that we do not expect Jesus to come this year, nor any other year, for we believe that all *time* prophecies (bearing upon Jesus' coming) ended at and before the fall of 1874, and that *He came there*, and the second advent is now in progress and will continue during the entire Millennial age. We believe that his presence will be *revealed* to the *eyes of men's understandings* gradually during this "Day of the Lord," (forty years—from 1874 to 1914,) as it now is to ours; except that we, discern it through the word of prophecy revealed by the Spirit, and they will recognize his presence by His judgment upon Nominal Zion, and the World—for the Father "hath committed all *judgment* unto the Son."

The WATCH TOWER never claimed that the *body of Christ* will be changed to spiritual beings during this year. There is *such a change* due sometime. We have not attempted to say when, but have repeatedly said that it could not take place *before* the fall of 1881.

Now let us state briefly what we do expect in the fall of this year and why. We find that the entire Jewish age was a *prophetic "shadow"* of this Gospel Age in every respect: Its Israel and his twelve sons, a shadow of the true Israel of God (Jesus) and his twelve disciples; their sacrifices, typical of the "better sacrifices" for sin, offered during this age; the length of their age the same as ours; the end of their age "a harvest" the same as ours; Jesus present as the Reaper in their harvest as in ours. The unexpected *manner* of his coming caused him to be "a stone of stumbling" to the nominal church there, and it is proving the same here: He is to be "a stone of stumbling and rock of offense to *both* the houses of Israel." Isa. viii. 14. (The nominal *house* of servants, of which Moses was the head, and the nominal *house* of sons, of which Christ is the head. Heb. iii. 5.6); The harvest of the Jewish house was of two parts, viz: Seven years of favor to the church, and thirty-three years of wrath and trouble upon the then rejected and *desolate* one, from which the wheat was gathered. These parallels being *prophetic* and in harmony with the prophecies already fulfilled, give reason for believing that the *harvest* to this age which began in 1874, will be like the *shadow*, viz: *Seven* years of favor to the church, to be followed by thirty-three years of falling and destruction upon the "Babylon" company which will completely separate all grains of wheat from tares.

The seven years of *favor* to the church, commencing with 1874, will end in 1881—about the 2nd of October. Now what special *favor* did the church enjoy during these seven years? We can get an answer best by looking at the prophetic *shadow* —What favor did fleshly Israel enjoy during the seventieth week? Jesus was present—"He came to his own and his own received him not"—yet it was a favor to have the *offer*, even though the nominal church rejected him. This special part of the work, offering himself to the nominal house, lasted three and one-half years (until five days before his death, when He addressed them, saying, "How often would I have gathered you as a hen gathereth her brood under her wings, but ye would not: Behold *your house* (the *nominal church*) is left unto you desolate." (Matt. xxiii. 38). Yet for the remainder of their covenant week (three and one-half years) he showed them *favor*. It was not in the same way—it was no longer an appeal to the nominal house "left desolate," but to the pure and true *individuals* in that house to *come out of it*. (The preaching of the gospel by apostles was *confined to Jews*, for three and one-half years after Pentecost). The gospel call was to come out on the Lord's side, separate from Judaism, and "stand fast in the liberty wherewith Christ hath made you *free*."

Now what would be the parallel, or meaning of this prophetic "*shadow*" here? We answer that during the three and one-half years from 1874 the proclamation of Jesus, the *present* Bridegroom was made to the church as a whole, that the spirit addressed nominal Zion as a whole, saying: "I counsel thee buy of me gold tried in the fire, and white raiment, ... as many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock." (Rev. iii. 18).

But they heeded not his *presence* and call, as the "shadow" showed they would not, (the "Doctors of Divinity" mostly opposing it, as the "Doctors of the Law" had done in the "*shadow*"). After three and one-half years (in 1878) he rejected or left desolate the nominal church here, as he had done in the "*shadow*," saying, "Because thou are neither cold nor hot I will *spew thee* out of my mouth." (Rev. iii. 16). The Jewish church was God's mouthpiece until "left desolate," but from that time forward God's truth came through another channel. So here the gospel church has been God's recognized channel of truth, or mouthpiece, but are such, we believe, no longer. Truth will now come through other channels.

Since 1878 (and *never* before that) we have felt at liberty to call God's children out of the nominal churches to a position of *freedom* and liberty, where they would be free to serve Him fully, as well as to study his word and be taught of Him: saying, "Babylon . . . . is fallen and become the habitation of devils and a hold of every foul spirit and a cage of every unclean and hateful bird." (This falling of the nominal church and receiving into her bosom the corruptions of earth has been in process for some time). Now comes the message: "And I heard another voice saying, Come out of her my people that ye be not partakers of her sins and receive not of her plagues." (Rev. xviii. 2-4). The *favor* of the present (and which we believe will end in October, 1881) is not to the nominal church but to *individuals* in her, that they may come *out* and receive the *present* Lord. He says: "If any *man* (not church) hear my voice, and open the door I will come in to him and will sup with him and he with me." (Rev. iii. 20).

We have no desire to dogmatize nor to keep any one out, but we *believe* (and therefore speak) that the *favor* which ends this fall, is that of entering the *Bride company*. We believe the *door of favor* is now open and any who consecrate *all* and give up *all*, can come in to the wedding and become members of the Bride, but that with this year the company will be reckoned *complete* and the *door to that high calling* (not the door of mercy) closed forever.

In one of His parables pointing to the end of this age Jesus says, "The Bridegroom came and they that were ready, went in with him to the marriage and the door was shut." (Matt. xxv. 10). Our understanding of this is, that the Bridegroom came in 1874 and since then the *ready* (consecrated) ones have been going into a condition of light with reference to his presence, and preparation for marriage, and that this fall, *the door* of opportunity to join this company will close. *

Another of Jesus' discourses seems to bear upon this point —He said: (Luke xiii. 24) "Strive to enter in at the strait gate; for *many* I say unto you will seek to enter in, and will not be able, when once the Master of the house (church) is risen up and hath shut to the *door* (to the "Narrow way" —see supplement tract No. 5), and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; (Let us also become a part of your Bride.) And he shall answer and say unto you, I know you not, whence ye are." (I do not recognize you as the ones I promised to make my Bride—she has come in).

What may be the outward indication that the door is shut, we know not, but will expect to see some evidence of it.

Now, it was on the strength of this prophetic "*shadow*" which shows that the "*door*" would not close until this fall, that we said, the living would not be changed *before* that time. As to *when* our change is due we can only say: To our understanding it will be due at any time *after* October 2nd, 1881, but we know of no *scriptural* evidence as to *what time* we will be changed from natural to spiritual, from mortal to immortal. We have the testimony that we shall "*execute* the judgments written" (seven last plagues) and we expect our change before those last plagues begin. We should be glad to go sooner if it were the Bridegroom's will, but we will be equally glad to remain *here* in earthly conditions if it is *His will*.

Our expectations then, relative to this year are very different from those of others interested in it. As to "Mother Shipton's prophecy" we of course give *no heed* to such "old wives' fables." But the teachings of

THE GREAT PYRAMID

are quite different. We have great respect for *it*, though we do not build our faith *upon it*. It has well been called "A Miracle in Stone," and it commends itself to us as a work of God, and not planned by men, for it seems in every respect to be in perfect accord with God's plan as we are finding it written in His Word; and this it is, that causes our respect for *it*.

It has an entrance passage downward to a pit representing the "broad road to destruction." From this a passage starts upward—representing the *Law* dispensation. This in due time enlarges and becomes a "grand gallery," seven times as high, still leading upward, representing the Gospel Age. Thirty-three inches from the beginning of the grand gallery is a well, representing the death and resurrection of Jesus. From this well there is another downward passage-way which connects with the entrance passage near the pit, and seems to

* [For later light on this subject see Scripture Studies, Vol. III.]

teach the *restoration of all men* from the "horrible pit" of death, through and on account of Jesus' death.

The "grand gallery" measures 1874 inches long at the *top*, 1878 inches long at a groove cut in its sides about midway between bottom and top and 1881 inches, at the bottom. (The upper end wall impends or slants forward).

Now notice how aptly these *three* distinct dates (1874, 1878, 1881,) are marked by the pyramid, in ending the grand gallery, and see how ably it supports the teaching of the Bible, viz: that the gospel favors and privileges have been ending during these seven years—and will entirely cease *this* year.

Two other ways, in which the Pyramid *corroborates* scripture, are these: At the top of the "grand gallery"—just where it measures 1874 inches, there is an opening or passage-way which seems to say, something might go out or *come in* here. For some time we thought this might represent the "change," or catching away of the church as spiritual beings; but it would have been due in 1874 and no translation took place; then it must mean something else. It seems very plain and clear to us now that that opening can mean nothing else than what the Prophets have taught us, viz: that there *the Bridegroom came* a spiritual being. It fits, as all the other parts of that wonderful structure fit and harmonize with the Word.

Secondly, we are claiming that our Lord's presence here, is to be to *many* in the nominal church "a stone of stumbling" and this too finds its illustration in the Pyramid, for at the upper end of the "Grand gallery" a huge block of stone juts out into the pathway and further progress becomes impossible, unless the traveler climbs with difficulty to its level. So we find it; many are stumbling, and the *progress* of all seems to depend on their recognizing the *present one.*

IF I WERE SURE

There seems to be a disposition on the part of some to say —now if you could only assure me positively that we will be *changed this fall,* I should be willing to endure anything: I could then take up any cross, deny myself, and do God's will only.

Now dear brother, sister, this is not the right way; it is not the correct thought: God called you to the "high calling" on condition, not that you would do *his will* and not your own for a *few months* only, but for all eternity. And this you promised to do, did you not? Well, if so, what right have you to any *will* in the matter? Should you not the rather say, "Not my will, but thine be done?" His will regarding our present life and its circumstances—its joys and its sorrows and its labors; and His will as to the time the present *kind of labor* in His service shall give place to the more perfect service, when we shall be "changed" into likeness of Him who is the express image of the Father's person.

The Lord's grace (favor) he says, "is sufficient" for us and we should ask no more. It has proved sufficient in the past and we *trust* Him for the future. He gives his favor—gives us strength by showing us more and more of his plan and our part in it, etc., and how much in this way we have enjoyed during the past three years, especially our daily feasting on the heavenly food. I trust we all feel *stronger* spiritually than ever before. If any do not, let them fear that they are not walking up to the light, in the *full consecration* of their all.

But does some one say: I would consecrate *all*—my means, my time, my talents, and my reputation, *if I knew surely* that I would get the prize; but I fear to lose my little stock of earthly treasure and perhaps not be accounted worthy of a place in the Bride company? To such we say, "Oh thou of little faith, wherefore dids't thou doubt?" "*Faithful* is he that calleth you, who also will do it." (Will keep his promise.) 1 Thes. v. 24. We are absolutely *sure* of obtaining what God, who cannot lie, hath promised, if we do *sacrifice all.* The very object of the present age is to develop from among others those who will—

"Trust in His unchanging grace."

If you think the prize too dear—not worth your little *all,* don't exchange; but if you see it to be worth a million times what you are asked to give for it, sell "*all* that you have and purchase it." If our understanding of the matter be correct, the opportunity for making this exchange which is so favorable to us, will end with this fall.

Those who do not exchange will soon have reason to regret it, as they will find their *all* melting from their grasp during the time of trouble. Those who come knocking afterward, desiring admittance would apparently be glad *then* to give *all* for an opportunity to enter, but it will be too late "when once the Master . . . hath shut the door." Luke xiii. 25.

Just *what* we should look for from October 1881 onward we can scarcely say, but expect that as these seven years of the harvest, which altogether is forty years, have been a time of *favor* to the church, the succeeding years will show a *lack of favor,* and that consequently the nominal church will *rapidly fall to pieces,* and as a consequence, *many* who have heard of *these things* but dared not brave the frown of a popular and flourishing church organization, will then be set free and begin to knock and inquire. But while we shall be glad to greet them and to help them in every way in our power, we believe that they will not be recognized of the Lord as a part of the *Bride.* It is not for us to judge, however; we understand this to be the teaching of His word, but will wait for him to tell them that they are a part of the "*great company*" and not of the "little flock" to whom "it is the Father's good pleasure to give . . . . the kingdom."

In different churches there are dear saints of God—consecrated to Him—*sanctified* yet ignorant of his *presence,* the harvest, etc. They are out of harmony with the spirit of the world, and the money influence which rules the church, but do not yet hear the voice of the Lord saying, "Come out of her my people that ye be not partakers of her sins and receive not of her plagues." Such will, we believe, be brought to recognize the Lord's presence, and that the "*harvest*" or *separating time* has come, before the door closes and it will *test* their consecration, and all who are *fully* consecrated will follow the voice of the Shepherd and come out.

To those who are seeking to sacrifice *all,* we would suggest that the spreading of this light and these truths which God has given us, is the important work of these times. When God gives light it is not to be put under a bushel —not to be hid in your own heart for *fear,* or for any other cause;; it is given you that you may *let* it shine. Now, "pray ye the Lord of the harvest, that he will send forth laborers into his harvest"—pray him to send you to tell the glad and cheering tidings to others of his dear ones who as yet know it not. Then realizing that he heareth us and is willing to let us do our little part with him, go forward day by day doing with your might what your hand finds to do, and you will doubtless find your prayer richly and abundantly answered.

Thus while looking forward to the future glory, you will also *enjoy* present privileges of suffering and self-denial as a member of His body, for other fellow members. O, how much work there is in this direction, how much opportunity for all who *will* lay aside all unnecessary earthly hindrances.

OUR PASSOVER

Our celebration of the death of "Christ our Passover" on its anniversary, the 14th of April, announced in last paper, was, as the occasion has always been, a "blessed season:" a time for remembering our Lord's agony for our sins, and also of our "*redemption* through His blood." As we looked at the acceptableness of our *ransom* we realized the completeness of our forgiveness, and said with Paul: If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that *justifieth.* [God by his own arrangement has purged us of sin—*who* shall say it was not fully and properly done;] Who is he that condemneth? It is Christ that died. [Who says we are yet sinners? Let him remember who it was that *paid our debt*—it was Christ, and surely his was an acceptable *sacrifice.*] (Rom. viii. 31-34.)

Seeing our justification, we reflected on what Paul said to all justified persons: "I beseech you *brethren* by the mercies of God [His daily mercies and especially his mercy in providing Jesus as your *ransom* and thus *justifying* you] that ye present your bodies a *living sacrifice,* holy, acceptable to God, your reasonable service." We looked at the significance of the memorials of his death which Jesus had provided —the *bread* and the *wine*—and found that they taught the same lesson—*consecration and sacrifice.* First the body was broken and the blood shed for our *sin*—to *justify us*—then the bread (*truth*—"I am the truth") is offered us to give strength for the sacrifice which we are asked to make. God first gives the exceeding great and precious promises of becoming joint heirs with Jesus Christ our Lord to the "Divine nature" and kingdom, and then tells us how we may claim and attain those promises, viz: "If so be that we suffer with him, that he may be also glorified together." Rom. viii. 17.

This is all expressed in the symbol, as Jesus first handed the "*bread*," and after supper the "cup" (wine), so during this age to all that come to him as *disciples* he offers first the nourishment and preparation of truth, and when they have eaten it and discerned the *prize of their high calling*, he offers them the cup of—*death*. Wine is a symbol of two things—first, in appearance it is like blood, and is called "the *blood* of grapes," in this way it symbolizes *death;* second, it symbolizes the *spirit*, the effect being to cheer, refresh and enliven.

When we have been enlightened and strengthened by the heavenly food, Jesus passes us each the cup, saying, "Drink ye all of it"—drink unto my death—take up your cross and follow me, and at the same time you will be drinking unto my spirit and have a joy and refreshing which the world can neither give nor take away—and finally with me, inherit all things.

We remembered that we had been thus fed and strengthened by God's promises, and had already covenanted to drink of his cup and become dead with him if we might "reign in life" with him.

We remembered the two disciples who had asked Jesus about their positions in his throne, to whom he answered, "Ye know not what ye ask." Are you able to drink of *the cup* that I shall drink of, [*death*—"Father, if it be possible let *this cup* pass from me."] and to baptized with the baptism that I shall be baptized with"—*death?* ["I have a baptism to be baptized with"—water was its symbol—"and how am I straitened until it be accomplished."] The disciples answered him, "We are able," and he said, "*Ye shall indeed.*" So we have been begotten to the hope of sitting with him in his throne, and how his words apply to us: "Are you *able* to drink of my cup?" We asked ourselves, are we *willing* to share the sufferings as well as the glory? Then we said—Lord by thy word we know that we may have "Grace to help in time of need;" and that "Thy grace is sufficient for us." We have given our all to Thee—"Work in us both to *will and to do* of thy good pleasure." Thus, having his strength made perfect in our weakness *we are able.* Amen.

Brother A. D. Jones reports a very interesting and profitable meeting at Newark, New Jersey, among the friends there and some from neighboring towns, with whom he celebrated "Our Passover"—between fifty and sixty taking part.

A number of letters received seem to indicate that the occasion was very generally celebrated among the scattered "twos and threes" "*of this way.*" We presume that it was celebrated in about twenty places. All who wrote expressed the feeling of solemnity and appropriateness, attaching to the celebration on the anniversary, rather than at any other time.

One or two brethren questioned the date announced—suggesting that by the almanac it would fall on the 12th instead of the 14th of April. To these we reply that the calendars in most almanacs are arranged upon astronomical *calculations* and are seldom exactly in harmony with the Jewish methods, which seem to be based on the *eyesight.* Some almanacs publish the Jewish calendar, and we used it in ascertaining when the "14th day of the first month," Jewish time, would come.

The moon is used to symbolize *The Law* or Jewish nation, which reached its full at the time of Jesus' presence, but began to wane when he gave them up and died. The moon was at its *full* on the 14th of April and began to wane; this seems to agree with the *Jewish* calendars and therefore we observed that time.

One sister wrote expressing disapproval, and asks, Why not go back to the *Law* in everything as well as in keeping the Passover? Our sister is in haste; we did not suggest the observance of the Passover as instituted by The Law, but the observance of "The Lord's Supper" *instead of it.* Nor did we suggest this as *a law*, believing that "Christ is the *end of the Law* for righteousness to every one that believeth." (Rom. x. 4, and vii. 6). But who will say that we may not celebrate the death of our *Lamb* on the *anniversary*, for, "as often as *ye do this*, ye do show forth the Lord's death."

"PINK COTTAGE" FAITH CURE

We are in receipt of information relative to some remarkable cures being performed in answer to prayers of faith in different sections of the country among others, one recently received refers to several such cures at "Pink Cottage" Faith Cure. The writer (a brother) inquires our view of these cures—are they of God, or by Satan's power? We answer: "He that hath the power of death, that is the devil," *very seldom* uses it to restore life and health, and never, we think, in answer to the earnest prayers of God's children. Unquestionably then we would regard every case of curing in which the instruments are the prayers of saints, as being of God.

Many have been led to question whether the power were of God, because many of those *thus* used are wonderfully in the dark regarding *God's plan*, the time of "*harvest*" and the *presence* of the Lord, but to thus judge would be much like the disciples, who said to Jesus: "We found one casting out devils in thy name and we forbade him because he followed not with us." But Jesus answered them, "Forbid him not, for he that is not against us is for us." Luke ix. 50.

We must learn that in the school of Christ, there are various classes, and the exercises and instruction of such is under the direction of the principal teacher, Christ, who will lead each class as it may be able and willing to advance.

Seeing these classes we should earnestly desire the best gifts—the higher class, for though it be honorable to be used of the Lord in opening blind natural eyes, it is *more* honorable to be used in giving the spiritual sight and insight into God's word and plan and love. It is *grand* indeed to be an instrument in restoring and perfecting the old human body, but it is yet *more grand* to be used in building up and perfecting the *new nature*—showing them how they may *sacrifice* the human and obtain a *divine nature and form.* Both branches of service are well pleasing to God. Choose which you think the "most excellent," but "forbid no man because he follows not with us."

It is a little remarkable that very few of those who are used thus of the Lord in physical healing, are in any way identified with the nominal church; and they are generally out of all harmony and sympathy with its degenerated worldliness and faithlessness.

In this connection we might add that we have been agreeably surprised within the last six months to learn by meeting with some, and hearing from others, that in many cities and towns little companies of men and women meet regularly for the study of God's word. Though not so fully instructed in the plan of God and the times in which we live and the "harvest" separating, as we are, yet they have felt the cold deadness of the nominal church; they have felt that in it they were starving for "meat in due season," while the under shepherds acted like hirelings whose own the sheep are not, and preached to the "itching ears" of largely unconverted congregations.

These sheep are gathering in little bands to have the "chief Shepherd" himself feed them. Thus already consecrated and following his leadings, they are already out of Babylon and in this respect are in advance of some who have had more knowledge. These, so far as we have met them, seem prepared for the very things we had to present—the *presence* of the Reaper and the "harvest" work of separation now going on. Among such we are finding many of the *faith-prayer-cure* people.

In this connection, we are reminded of the prophecy by *Joel* which Peter quoted at Pentecost, viz: "It shall come to pass in the last days saith God, I will pour out my Spirit upon *all flesh*: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand maidens I will pour out *in* those days of my Spirit and they shall prophesy."

Few perhaps have noted the double character of this prophecy, that one part relates to the *servants* and *handmaidens* [The literal rendering of the Greek here would be male and female *slaves*—bounden persons—those who are bound to the Lord by a covenant.] and the other part of the same prophecy relates to *all flesh* and again, one part is to take place *in* certain days [Gospel days] and the other part is to be fulfilled *after* those days.

By referring to the prophecy (Joel ii. 28, 29) you will see this distinction much more clearly. This prophecy began to have its fulfillment at Pentecost, where the servants and handmaids began to *prophesy* (*or instruct*) and all through this age it has continued to be so, and those who partake of the Spirit of truth are particularly the channels through whom truth flows. As Jesus had said: "When he the Spirit of truth is come he shall *guide you* into all truth."

A further part of it will not have its fulfillment until the little flock is complete—the sacrifice over and the *full atonement price* paid for all men. Then, the whole world of mankind will be no longer treated as *sinners*, but as *forgiven human sons*. [For remember that as the Bride of Adam was a sharer in the fall and curse, so the Bride of Christ is permitted to share in the *redemption* sacrifice, and blessing of all mankind.]

God usually does things gradually; and we regard these powers of *faith* now being given to some, as a sort of preparation for the giving of such power to any one and every one who will use it—"all flesh."

We doubt not that in this way, or in some such way, the healing of human ills will be performed during the Millennial age; a way which would seem too, to show God's special favor and power, and teach men to exercise *faith* in Him.

The Spirit of God (God's power) operates differently at different times and for different works. Through the Prophets upon whom it came, its effects were to give utterance to truths *not understood*. During the Gospel Age, its object is to give us evidence through the Word of our call to be spiritual beings like unto Christ's glorious body—to be his Bride; causing *us to understand* "what is the fellowship of the mystery which from the beginning of the world hath been *hid;*" (the sharing of the body with the *Head* both in the sufferings of this Gospel Age and also in the glory *to follow*)—"This is a great *mystery;* but I speak concerning Christ and the church." Eph. iii. 9, and v. 32. And when this mysterious work of the present age is ended and the Bride of Christ (and also the "great company"—"the virgins, her companions which *follow her*") completed, then the Spirit is to do another and still different work. Being poured out "upon all flesh" it will lead the world to know of *their justification as men;* they shall dream dreams and see visions and prophesy (teach). They will come to understand the truths of God, and His plan concerning them—their restitution to the perfection of humanity. And as already suggested, we doubt not, that the healing of earth's woes and pains will then be done in answer to prayers of faith; thus tending to bring the world into union, harmony and love with their Creator. In this work of restoration, the *Bride* will have some important part—perhaps as yet not fully understood—for the Spirit and the Bride will give the invitation to "come" and then they that hear will say "come," until all who will may come to the fountain of life and drink freely and forever of *life* to which they are *justified* by the death of Christ.

We think then, that these healings are probably a beginning of the Millennial blessings to mankind, and that they will rather increase—that they will be mostly amongst the *"poor of this world* rich in faith," and probably after this fall, will *only* be granted through those who are outside of the nominal church; thus giving additional evidence that she is no longer recognized of God, and that those within her are "partakers of her sins" (Rev. xviii. 4) and cannot please him.

QUESTIONS AND ANSWERS

QUESTION. I was much interested in the article, "The Resurrection," in last paper, and would like to enquire—when we read of the resurrection of the Prophets and Saints and those that fear God's name small and great, (Rev. xi. 18) are we to conclude that these are the orders Paul mentions in 1 Cor. xv. 23, "Every man in his own order"—or rank? If so, does the mention of the *prophets* first, imply that they constitute "The *first* resurrection?"

ANSWER. No, the *"first* resurrection" is first in the sense of *chief* or *principal* and not because it precedes others.

If it meant first in point of time then Jesus was not the beginning of the first resurrection (as declared, Acts xxvi, 23) for the prophets had raised the dead and so had Jesus. [Lazarus was *dead* for a longer time than Jesus]. But, none of these were raised *spiritual bodies*, Jesus being the first of that *order* and all others who are raised in his likeness—spiritual, immortal beings—are sharers in the chief—most excellent—or *first* resurrection. It does not follow then that because mentioned or raised first, that the prophets would be in *the first* resurrection.

QUES. Bro. Russell: How do you interpret Phil. iv. 3, "I entreat thee . . . help those women which labored with me in the gospel . . . whose names are in the book of life." And Acts i. 14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. xi. 5: "Every woman that prayeth or prophesieth (teaches)?"

ANS. We understand these scriptures to teach, that women did a work in the apostles days which was approved and appreciated by them and by the Lord. Yet we believe that women usually spoke only at the smaller gatherings, and that when Paul said, "Let the women keep silence in the [congregations,]" he probably had reference to the *public* gatherings at which it was the custom to have more or less of a *debate*. In these public debatings, Paul thought a woman's voice would be out of place, and this is the opinion of most of thinking men and women today, though we think that it has by many been carried to an extreme forbidding them to pray or teach on *any* occasion, even in more private assemblies of christians, and this we regard as an error.

God has arranged that the man and woman are representative of Christ and his Bride the church, and this rule by which the husband is the *head* of the wife is always maintained in scriptures. (Though there are exceptions to the rule in nature.) And probably this is one reason that men have always been given the more active and public work of the ministry and women more the work of assisting and more private teaching, yet equally as acceptable to God. So Christ is the *active* agent in carrying out his own plan. He is the great minister of all, and we as His church do a lesser and yet an acceptable part, well pleasing to God.

QUES. Bro. Russell: Please explain 2 Cor. vi. 17.

ANS. Paul makes a quotation from the Old Testament to support his teaching of the preceding verses, that Christians should be separate from unbelievers. We are to be a temple of God; and what association is proper between God's Temple and Idols? None. The quotation is as follows: "I will dwell among them and walk among them, and I will be their God and they shall be to me a people—Depart from the midst of them and be ye separate, and touch not the impure; and I will receive you, and will be to you for a Father, and you shall be to me for sons and daughters, saith the Lord Almighty."

In *person* we are to be separate from sin—pure—clean in mind (and in body, for cleanliness of person is almost always associated with purity of thought. Sometimes the impure within, will clothe and cleanse the outward form to purity; but the pure within, clothing the outward form in filth can scarce be imagined), and we are to live separate from sinners. (See 1 Cor. v. 10.)

But we think the pith of the apostle's reasoning is directed against association with false *religious systems*. Paganism claimed to be a religion then, and there was danger that Christians should come to look with favor upon *moral pagans* and treat them as though they were Christians and thus countenance their evils. In a word, whatever God condemns and disapproves *we* are to condemn and discountenance both in word and in deed—not even to encourage or countenance with our presence.

The circumstances are different now from then, here Paganism does not require resistance, but it has its equivalent in modern *"Spiritualism," "Freelovism"* and *"Infidelity."* And more dangerous because associated with more *light*, are the worldly practices and customs of the nominal church of Christ today, which constitute her the *Babylon* of God's word. As we have already seen there is a message to us, to leave Babylon and thus discountenance the worldly corruptions which have of late years been brought into God's Temple as Idols to distract and divide the worshiper's attention. Therefore, "Come out of her my people, that ye be not partakers of her *sins* and receive not of her plagues." And this voice must be obeyed at any cost, or you become one of the *idol worshipers*. "What agreement hath the temple of God with idols?"

DR. CHALMERS beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with him from whose hands it came."

A MISAPPREHENSION

In our last paper we had an article headed, "1,000 Preachers Wanted," which brought many good responses and we trust started some into the *Vineyard* who had been anxiously looking for some way in which they could *give their time* to teaching and preaching from house to house; making known to their fellow Christians "The *good* word of God," the gospel of which Paul was not ashamed. This was the meaning we wished to convey: if there are others such, we will be glad to hear from them and we continue to *such* the same offer.

But some seem to have misapprehended us and thought we wanted everybody—regular canvassers and book agents, and called the attention of their friends to it as *a nice chance to obtain some employment*, etc. This is a misapprehension of our proposition. We want laborers (and so does the Lord) who will be working for heavenly wages, rather than for the price of a paper or book, be that ever so needful. No, we want those only who can explain the paper and book and plan, who as they go will *preach*, saying: "The kingdom of heaven is at hand, repent ye." (Matt. iii. 2).

TRACT SUPPLEMENT No. 5

"THE NARROW WAY TO LIFE"

This tract we hope will be acceptable to you all. We hope that its general distribution will be productive of good results and that it may be used of the Lord as an *eye salve* to many to enable them to see "the *exceeding* riches of His grace in His loving kindness *towards us.*"

And for you, brethren, we pray that the viewing of the *narrow* way to life, may bless you, and that "The Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of him (that) the eyes of your understanding being enlightened; ye may know, what is the hope of his calling; and what the riches of the glory of His inheritance in the Saints; and what is the exceeding greatness of his power to us." Eph. i. 17.

We have quantities of *this tract*, and will try to supply all your demands. Order all you can use, and use all that you order.

Tracts 6 and 7 are not yet published, but will be out soon.

We publish very large editions of Tracts 1, 2, 3, and 4, but not enough for the demand. The supply is about exhausted. We are having them prepared again however, and next time will issue them all together with some additional matter under one cover. But we cannot expect this before July or August.

VOL. II PITTSBURGH, PA., JUNE, 1881 No. 12

HE ON THE HOUSETOP

"In the day that the Son of man is revealed; *in that day*, he which shall be on the housetop and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." Luke xvii, 30-33.

The description is relative to matters due to take place *after* the Lord has come. The six preceding verses explain *how he will be present* in his days as the *lightning*—invisible its *presence* recognized only by the thunder and the flashes of light which come from it. Present while mankind will be eating, drinking, planting and building; present, but *unrecognized;* but not long will it be so; his presence will soon be made known; he will be *revealed* in this day so that all shall recognize his *presence and power.*

First to recognize him will be the "little flock" soon to be made his Bride, otherwise called his *friends*, from whom he hides no good thing, but reveals to them all things and shows them not only things present but also "things to come." These will know first the blessed news of the presence of the heavenly Bridegroom; then by-and-by as the judgments begin to come, first on the nominal church and then on the world, all men will come to know of his presence, for He shall be "*revealed* in flaming fire." (Great and notable judgments.) We find from our lamp—God's word—that the Bridegroom has come, is now present, consequently the *revealing* of his presence has commenced; it is revealed to us through the "sure word of prophecy" and we do not wait to see in the light of flaming judgments. Seeing, then, that we are living in the day of revealing, it is due time that we should understand our text which treats of matters due to transpire here and now; let us therefore give heed to our text and *obey its teachings.* [Read it again.]

We first inquire what *house* is referred to, and find that the nominal church is meant. There is sense in which only the overcomers are spoken of as the house—"Christ Jesus son over his own house, whose house are we *if we hold fast*," etc. Again the Jewish Church and the entire nominal church of wheat and tares are called houses, and we read that Jesus shall be for "a stone of stumbling and rock of offence to *both the houses* of Israel." Isa. viii. 14.

This is the house referred to in our text—the nominal Gospel house—which we elsewhere read is to *stumble.* They in the house are the members of the nominal household; they on the housetop represent those nearest heaven—the most devoted and consecrated ones—the jewels which the Lord says he will *gather;* "the stuff in the house" represents the individual interests centered in the organizations, such as *honor, respect, family ties, friendships*; these are valuables indeed; we all love these things, but the Lord says that in this day, as soon as we discern his *presence* we must flee and escape from the house—the house is stumbling and about to fall. A terrible gale is coming on; we know it is just at hand, for we see the flashes from the dark clouds of trouble which indicate the *presence* of him who is as the lightning.

It is the same message which is put in other words in Rev. xviii. 2. "Babylon is fallen; come out of her, *my people*, that ye be not partakers of her sins and receive not of her plagues." But how loath are the inmates to leave their old and comfortable home; they will not believe that their house can fall—these will not obey the voice; they will be buried in the ruins. "*Woe unto them* that are at *ease* in Zion."

But there is another class which cries and laments for Zion's transgressions, who are not at ease. Some of these housetop saints hear and believe the call, but some stay and try to prop up the shaking house and hope against hope; some of them take the alarm and attempt to escape, but loving their *stuff* (goods) seek to take it with them; this involves delay, and is dangerous. It is this danger our Lord warns us against, saying: "Let him not go down to take it away. And let him that is in the field likewise not return back." Those who have got out of the house and are fleeing from the coming storm let them not think it a false alarm and return, for the destruction of the house (nominal church) lingers only until such sheep as hear the shepherd's voice, "Come out of her, my people," and are obedient, shall have had opportunity to escape; then will come the crash and fall.

Now mark the illustration given: "Remember Lot's wife." In the days of Lot they of Sodom ate, drank, etc., as usual, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. We all recall the story, how Lot was called out of Sodom before sunrise; how he endeavored to get his relatives, who were wedded to Sodomites, to flee with him; how his words seemed to them like idle tales; how even Lot and his family were so tedious that the angels laid hold of their hands and urged them out. They had hardly escaped when the destruction came upon the city. So here God pronounces certain judgments upon the world and on a worldly church. He tells his "*friends*" (represented by Abraham), who live separate from the world—from under the influence of Sodom, of what is coming upon Sodom, and *delivers* the class who have become almost overcharged with the cares of this life—if they will hear his voice, obey and *come out* into separateness of life.

But Jesus called special attention to Lot's wife, who, when on her way out, began to remember her *goods*, and slacked her pace for a moment to sorrowfully look back. Let us see the application of this to those who are now called in this day of the *revealing* of the present Lord to come out from the Gospel "*house.*" He that loveth houses, or lands, or reputation, or relatives, or friends, more than the *Bridegroom* is not worthy to be of his Bride; let him stay with his stuff, and they will; but let each one who has consecrated *all* to

the Lord remember that he has nothing of his own, and let him leave all and obey the voice, "Come out of her."

Here the test seems to be *entire consecration;* every interest of life and comfort draws and binds you to remain in the now *condemned* house. We understand that the nominal church was *given up* in 1878, the exact parallel of time to the giving up of the Jewish house when Jesus said to them: "*Your house is left unto you desolate,*" as he now says to this house: "Because thou art neither cold nor hot, *I will spew thee out of my mouth;*"—my word of truth and knowledge will no longer be uttered through you. We believe also, as previously shown that there are three and one-half years of favor to those in the *house,* during which the Lord is revealing his presence to the saints and calling on them to come out—that this three and one half years of *individual* favor ends with October of this year, and by that time the voice of the Bride will be heard no more in the Babylon (confusion) house. Hence we would urge, Flee out of Sodom; "flee out of Babylon;" stay not in all the plain—leave the stuff—sacrifice it in obedience to the Lord's word.

Yes, it will test you sorely—"every man's work shall be tried so as by fire." He that loveth his life (honor reputation, friends, etc.,) shall lose it, and he that sacrifices all these elements of the *human* nature, shall find that which God hath promised to the overcomers, viz: The crown of life—*immortality.*

ONE SHALL BE TAKEN AND ANOTHER LEFT

Continuing the above discourse on the things due during the day of the *revelation of his presence,* Jesus says: "I tell you in that *night* (before the *day* has dawned yet a part of that day) there will be two in a bed; one will be taken and the other left. Two will be grinding together; the one will be taken and the other left." [Diaglott.]

A bed is a place in which to rest; it is here used, we believe, to represent the resting place of the church—the *belief* or creed. The same bed is here referred to as that mentioned last month described in Isa. xxviii. 20. The prophet is speaking of the stumbling of the church (v. 13) and of the flood of trouble coming upon them (v. 18), and says (see margin): "When the overflowing scourge shall pass through, then ye shall be trodden down by it; from the time that it goeth forth it shall take you (The trouble will commence with the church); for morning by morning shall it pass over, by day and by night (increasing like a flood of waters); and it shall be a vexation only until he shall make you to understand *doctrine.* [The church has largely substituted doctrines of *men* for those of God, and they will be vexed and perplexed by the spread of Infidelity, etc., until they come to understand God's word and plan. Then their perplexity and trouble will be at an end, for they will see that the whole plan is working out gloriously to the praise of God and the good of his creatures.] *For* (the vexation is because) the *bed* (creeds—belief) is shorter than that a man can stretch himself on it." The creeds cramp any who have any degree of development. When we were babes we could rest in them. but by reason of growth in grace and knowledge some are coming to find themselves in a very uncomfortable place—no rest there now; it will be quite a relief to get out of such a *bed.*

It is from this short *bed* that some will be taken in the day when the Son of man is present turning the light of truth upon error, and bringing to light all the hidden things of darkness. During this time before the sore vexation of the falling house comes; some will awaken and get out of such a short, uncomfortable man-made bed, into the *liberty* wherewith Christ hath made them free, and some will be left; some will be so short that they will feel no inconvenience, and others so sleepy and drowsy as to not notice the matter, and will so remain until the Gospel house, beds and all, become a mass of ruins; then these will "come out of great tribulation."

"Two will be grinding together." Grinding is the preparing of food for the *household*—this, then, seems to refer specially to the teachers in the church; some of these will be taken and some left.

The disciples inquired where they would be *taken to,* and Jesus answered: "Where the body is there will the eagles be assembled." The ones *taken* from the bed and from grinding are likened to eagles; they live high up above the world, in the mountains, far-seeing; having eyes adapted to looking at the light (How they represent the intelligently earnest Christians). What causes the assembling together of the eagles from various quarters? It is hunger, and because they see the prey—the food—a long way off—the food attracts them; they come to eat the carcass—the food.

Now look at the wonderful figures Jesus has given us. First, he will be present invisibly, as the lightning, and men will eat, drink, and know not in the days of the Son of Man; second, in this day all that are on the *housetop* should escape before the storm destroys the house (*nominal* church) and injures many in it; third, in the night, before the day has fully come, some, both of grinders and of those not at ease in the short bed will escape; fourth, these thus attracted away, will be like eagles; fifth, the thing which *takes them* away is a desire for food; sixth, such as thus seek food find it and meet the others similarly hungry and feed together.

How true this picture is; the church has more preaching and teaching and forms than it ever had, yet no *food* is found by the "eagle class"—the eagles are hungry, and it is their hunger which takes them away, and every such hungry one thus separated, the Lord will feed, and as they come to feed they find others of "like precious faith" and character, who have forsaken all for truth—the food.

Thus the "gathering" of the ripe wheat—of the jewels—of the eagles is now in progress, and bye and bye these will be glorified with their *head*—Jesus—changed in a moment, in the twinkling of an eye from human and mortal conditions, to spiritual and Incorruptible. Let us say in the words addressed to Lot; "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed."—Gen. xix. 12-17.

FLEE BEFORE WINTER

The above subject (Luke 17:31) is found with other connections in Matt. 24. 17-21, viz: "Let him which is on the housetop not come down to take anything out of his house .....and woe unto them that are with child and to them that give suck in *those days!* But pray ye that your flight be not in the winter (neither on the Sabbath day) for *then* shall be great tribulation such as was not since the beginning of the world to this time! no, nor ever shall be."

This has been very generally applied as having its fulfillment with the Jews, after *their house* was given up and at its destruction, which followed the end of its seven years of favor. We believe that they did have *a* fulfillment there, but that they apply to the end of *this age* especially—in fact as we have seen, everything which occurred to them during their harvest was a *shadow* of what occurs now during *this* harvest. To the Jew, it was literally fulfilled; they fled from literal Zion, left literal housetops, fields, beds and mills, and Josephus tells us that mothers ate their own offspring in *those days.*

But we are looking for the *substance* there shadowed; we have found the meaning of the "*bed*" and of the "*grinding mills*" and of the "house-top," and now let us see who in Zion are they that give suck and are with child in these days. We suggest that Paul and Peter and Isaiah tell us who the children are. Written to new converts, we read "*As* new-born *babes,* desire the sincere milk of the word that ye may grow thereby." (1 Pet. ii. 2.) Again, written to those who made slow progress in divine grace and knowledge, we read: "I have fed you with milk and not with meat—even as unto *babes*" (1 Cor. ii. 2), 'for when for the time ye ought to be teachers [suck givers] ye have need that one teach you again, which be the *first principles* [milk] of the oracles of God; and are become such as have need of *milk,* and not of strong meat. For every one that useth *milk* [first principles *only*] is unskillful in the word of righteousness: for he is a *babe.* But strong meat belongeth to them that are of full age [*men*—it is when grown to this full age and size of manhood in Christ, that the *bed* is found too short—that *a man* cannot stretch himself on it] even those who by reason of use have their senses exercised." Heb. v. 12.

In Isa. xxviii. 9 we read: "Whom shall he teach knowledge? and whom shall he make to understand doctrine [the deeper elements of his Word and plan]? Them that are weaned from the *milk* and drawn from the breasts."

The nominal church today is composed largely of those who give no evidence whatever of being begotten of the Spirit—consequently are not even (embryo) babes in Christ, and have neither part nor lot in spiritual things; and of those who are spirit-begotten, how few have reached any degree of growth—how few are *men*—nearly all are *babes* in Christ. We love

babes—new-born babes especially, but we feel disappointed, and disposed to chide them (as Paul did), when for the time they ought to be teachers and still have need that one teach them the first principles. They themselves are much to blame that they are "unskillful in the *Word*," for the strength comes "by reason of *use*." We should not confound these *babes* with the class referred to as *babes* by Jesus, unto whom he says God reveals his plans, hidden from the prudent. There is a sense in which we always should be *babes*—in meekness and simplicity; we should always be Christ's "little ones." Paul defines the distinction between the two classes of babes in 1 Cor. xiv. 20.

If now we have found that nearly all the true Christians of today (like the Corinthian church of Paul's day) are babes not weaned from the milk, but still needing it, who shall we suppose to be those who give suck in these days? We answer, They are the ministers, class leaders, and Bible class teachers of the church. They almost all boast of giving only first principles—milk; and they seek by all means to prevent those in their charge from wandering off and getting even a morsel of *meat*—from hearing anything which would cause their *"senses"* to be exercised.

As we progress into the time of the church's trouble, (Zion's travail) when truth and error are both attacking her and causing her pain, until all of God's true children are delivered out of her—the brunt and severity of anguish will come mostly upon those that "give suck." They will find (and even now are beginning to be alarmed) that not only will the babes cease to come into her, but many (yes, ultimately *all*) of those now being fed with milk will be weaned and learn to eat meat or die of starvation. "It shall be for a vexation *only until* He shall make you to understand doctrine"—or to eat *meat*. Isa. xxvii. 19. margin.

One day is with the Lord as a thousand years. (2 Pet. iii. 8.) The seventh thousand (or Sabbath—the seventh day is the "Sabbath") commenced in 1873, consequently we are now in the Sabbath day of our text: Pray (desire) that your flight be not on the Sabbath. The Jewish law placed restrictions upon the people on the Sabbath, and hindered them from journeying as much as they might desire—therefore, if bound by those laws it hindered flight. How is it now? Is there any special hindrance to escape from nominal Zion since we entered the seventh day? We answer, Yes; those who stood fast in the liberty wherewith Christ hath made us free, and were not entangled by any yoke of bondage or creed of men, were in a favored position—those who get weaned now and eat the strong meat of present truth (See Matt. xxiv. 45, 46—which shows that "meat in *due season*" will be given when the Lord shall have come and is *present*), and hear the Lord's word, saying: "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." If they now attempt to obey they will find such *laws in force in Zion* as will make it difficult to get out *quickly* unless those *man-made laws* are disregarded.

During the last seven years nominal Zion has sought by every means to prevent escape from her *house;* it is easy, very easy, for almost any sort of creature to gain admittance, but vile indeed must be the one she casts out; but be you ever so faithful a child of God, and attempt to go forth in obedience to His *call*, you will find your way wondrously hedged up, and unless your *senses* have been exercised—unless God has taught you knowledge and made you to understand true doctrines, you will be unable to make your escape. You will first be fawned upon, told how indispensable are your services, how much good you are doing, how you would be throwing away all your Christian *influence*, how you would lose your social standing, etc. You will also be reminded of the extent of learning (worldly wisdom) of the church and her ministers of the comparatively few "peculiar people" who hold these views, etc. And, unless you have had your spiritual senses exercised in the Word [not by merely reading, but by *searching*] you will be unable to force your way against these barriers. Unless possessed of a knowledge of the Word you will be unable to test their ministers by the evidences of *heavenly wisdom*—the understanding of God's Word, as shown in Isa. xxix. 10-14. You will be unable to prove whether or not they are the Lord's friends by the tests of John xv. 15. and xvi. 13. Unless you have laid all on the altar, you cannot break away from the *social ties* and flattering influences; but if you have you can say: "We ought to obey God rather than men." Yes, you must say:

"The dearest idol I have known
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee."

And not only say, but *do it*. You will be severely tested, for if you have been *blameless* before, an example in conduct, and *insist* on withdrawing, your character will be carefully examined, and if possible some pretext will be found to let you down and out—*as though* you had been expelled.

But we read: "Pray that your flight be not in *winter*." How shall we understand this? We believe that we are now in the "harvest," that it is composed of two parts, or as shown in Rev. xiv. 14, 18, *two* harvests. The first seven years of gathering the "first fruits of the wheat" and a succeeding period of (33 years) harvesting of the *"Vine of the Earth."* The first a time of favor, the latter a "time of trouble such as was not since there was a nation." It is with reference to this first (7 years) harvest (which ends we believe in Oct. this year,) that we understand all reference and exhortation to the Bride or "little flock" stands related: it is her harvest time and if we rightly interpret the Word all who will have part in that company and be overcomers will come out of "Babylon" before *this harvest* ends. Harvest always comes in *summer* and is followed by the destructive frosts of *winter* and in the figure used by our Lord we believe that the *second* harvest or time of trouble stands to the first harvest soon to end, in the relation of *winter*. With this thought see the force of Jesus' words pray (seek, desire) that you may get out before winter—in season to be an *overcomer*.

We know that some *will say*: "The harvest is past—the *summer is ended* and we are not saved." "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment [*dealings*] of the Lord. How do ye say, We are wise and the law of the Lord is with us? Lo, certainly in vain made He it. [They *use* very little of it] . . . The wise man is ashamed, they are dismayed and taken: lo they have rejected the Word of the Lord and what wisdom is in them?" (Jer. viii. 7-9, 19-22.) No, Zion knows not the time of her *visitation*, and soon, when the harvest and summer are ended, it will also be true that the Lord is not in Zion—there is no king in her, there is no *balm* in Gilead—no physician *there* and those then in Zion will have lost the *"especial"* salvation, the *prize* of being made the *heavenly Zion*.

This *"winter"* time coming, is the time of Zion's travail when the great majority of her children will be *brought forth* but those who will be members of the first-born will come *forth* before the travail [and we know not how soon thereafter, they will be *"changed* in a moment in the twinkling of an eye."]

Thus we read *"Before* she travailed she brought forth; *before* her pain came she was delivered of a man child [the overcomers]. Who hath heard such a thing? . . . for *as soon as Zion travailed* she brought forth her *children"* [the great company.] Isa. lxvi. 7.

In view of these things can you wonder that Jesus says escape from the *house* before *winter?* The harvest is nearly over; the summer will soon be ended, and the winter of trouble will soon be here—"Come out of her my people."

GOD KNOWS

God knows—not I—the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are led.
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows—not I—how sweet accord
Shall grow at length from out this clash
Of earthly discords which have jarred
On soul and sense; I hear the crash,
Yet feel and know that on His ear
Breaks harmony—full, deep and clear.

God knows—not I—why, when I'd fain
Have walked in pastures green and fair,
The path He pointed me hath lain
Through rocky deserts, bleak and bare.
I blindly trust—since 'tis His will—
This way lies safety, that way ill.

His perfect plan I may not grasp,
Yet I can trust Love Infinite,
And with my feeble fingers clasp
The hand which leads me into light.
My soul upon His errand goes—
The end I know not—but God knows. —*Selected.*

EVIDENCE OF FRIENDSHIP

"Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, [his *plans*, etc.] but I have called you friends; for all things that I have heard of my Father I have made known unto you." John xv, 15.

The end of Jesus' earthly ministry was come; during those three and a half years he had uttered truths which served to test his followers, which proved to some causes of *stumbling*, to all who were not "Israelites indeed:"—truths which had brought the opposition of the nominal Jewish church, and of which even some of his followers, had said: "This is an hard saying; who can hear it?" and walked no more with him. But now this work of separating was all over. Even Judas had gone out, and Jesus and the eleven are alone. He has been telling them some things regarding their new and high privileges, their new relationship toward God about to be purchased by his death, into the enjoyment of which they should enter after he should ascend to the Father, and His work as *ransom* be recognized as perfect. Then would come the "*power* from on high"—the Spirit which would endue them with ability to understand spiritual, or heavenly things.

It may have escaped the attention of some that at *this time* the disciples were *not begotten of the spirit*, though they were justified by faith—*justified human beings*, but not begotten *new* creatures, consequently Jesus' teachings contain little reference to the *highest things* except in parables; he explained little concerning the "*high calling*" of the Bride, but said: "I have yet many things to say unto you but ye cannot bear them *now*. Howbeit, when he the spirit of truth is come, he will guide you into all truth." How this corroborates Paul's statement: "The *natural man* receiveth not the things of the spirit of God," "neither can he know them *because* they are spiritually discerned." 1 Cor. ii., 14. Though *justified men*, they must be begotten of the Spirit to *comprehend* things above the human plane.

After telling them of the future unfolding of truth and of his words he tells them why his revelations are for them, viz: because he will henceforth treat them as *friends* and reveal all things to them.

There are two important lessons conveyed in these words of the Master, as applicable to us as to the *eleven* Apostles: first, the rule by which He judges who are His friends—"ye are *my friends if* ye do whatsoever I command you." If we submit our wills completely to his will, *thus* becoming dead to the world and alive toward God—then he reckons us *friends;* second, the rule by which *we may judge* whether he reckons us among this class of *special "friends,"* viz.: If he reveals his work and plans to us, even all things which he has heard of the Father.

Now apply these rules to yourself. If you can say, "Not my will but thine be done"—not my plan of saving the world, not my plan relative to the preaching of the Gospel—not my will regarding the nominal church—not my will regarding myself and what I shall do or be—but "*Thy will be done*" in all these things, then you are a "*friend*" in this special sense spoken of by Jesus. Now try the other rule, have you *evidence* that you are a special friend? Is the Spirit leading you daily into more and more of an understanding of his words and plan—revealing more and more of the "*mystery*" kept hid in former ages, and showing you "*things to come*"? Do you say yes? Very good, then yours is the blessed experience of heavenly wisdom, which at the same time is a proof that you are a special "*friend.*" Continue and if possible increase your consecration, and you shall continue to abide in his love and to have fresh evidences of his friendship by growth "in *grace* and in *knowledge.*"

If the Word and plan of God are not opening before you: [The Spirit often uses human agencies for communicating truth.] If you are not *being* led of the Spirit into all truth—if he is not *showing* you "*things to come*" (John xvi. 13.) then it looks indeed as though you were not of the special friends, and it should be your first work to gain this divine friendship by self-surrender—consecration.

All who believe themselves acceptable servants of our Master should look for and not be satisfied without *this witness* of the Spirit that they are Christ's *friends.*

THE CREDIBILITY OF THE SCRIPTURES

Extracts from an Address Delivered by Dr. J. H. Thomas before the "Liberal League" (an Infidel Society), of this City and published in the Restitution.

[We have selected these from among other arguments, thinking they might be of interest to our readers, though probably most of them you are already familiar with.—ED.]

If then we believe those things that are accountable by law, and contrary to our experiences which are the discoveries, and works of men, why should we discredit those things that are the work of God, as evidenced by competent and creditable witnesses? Again I ask in the words of Paul, "Why should it be thought a thing incredible that God should raise the dead?"

We believe there was a time when man did not exist. We know he exists now. What has been, may be again; therefore, if man ceases to exist he may exist again, which would not even be contrary to our experiences. I contend, therefore, that the Atheist and Infidel, in accordance with their own reasoning are bound to accept the testimony of the apostles that Jesus rose from the dead, whereby the divinity of the Scriptures is proved: for, if God raised Jesus from the dead he was divine; and as he acknowledged the authority of the old Scriptures, and they testified of him, they are divine.

Having noticed a few of the arguments that might be adduced under this head, I call your attention to the New Testament prediction of an apostacy and its fulfillment as another reason why I believe the Bible to be the word of God.

If the New Testament prediction be divine authority, there should be today not only an apostacy from the faith once delivered to the saints, but there should be a dominant Christianity (at least so-called) political, tyrannical and corrupt. As proof of this we call your attention to the predictions.

Says Paul (Acts xxi. 28): Take heed to yourselves, and unto all the flock over which the Holy Spirit hath made you overseers; feed the flock of God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves, shall men arise and speak preverse things.

Again, writing to Timothy he says: The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.

This is a plain prediction of a departure from the truth as proclaimed by Christ and his apostles; and before the apostles had finished their work this departure from the truth, or apostacy had commenced, and we find Paul writing to the Galatian believers, saying: "I marvel that ye are so soon removed from him that called you into favor of Christ unto another gospel; which is not another, but there be some that trouble you, and would pervert the gospel of Christ."

We see the predicted apostacy had commenced in Paul's day. This was to go on and grow into a political form and become in the world an ecclesiastical system supported by the sword. This is clearly predicted by Paul. The Thessalonian believers had become anxious about the return of Christ as an event about to happen, but Paul writes them, saying: "Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped so that he as God sitteth in the temple of God showing himself that he is God."

Paul further says: "This wicked one the Lord shall consume with the breath of his mouth and destroy with the brightness of his coming."

According to these predictions then, there ought to have been in the past an extensive departure from the faith, a corruption of Christianity, developing a pretender to divine authority, lording it over the kings, and governments of the earth.

I ask if this prediction has not been fulfilled—realized in every particular? What has been in the past, and what is today the most notable feature of European history? Is it not a man at the head of an ecclesiastical system exhibiting himself as an object of the highest homage upon earth, and in the name of Christ claiming the highest authority, and the right to lord it over the kings and governments of the earth?

I contend then that the developments of this apostacy—a prominent feature of which is a union of church and state—is an exact fulfillment of Paul's prediction, and is therefore a good and valid reason why we should believe the Bible to be the word of God. What human being unassisted by divine inspiration could have predicted 1800 years ago with such clearness of vision—such accuracy of detail, an apostacy such as now exists, headed up in Rome and extending nearly, if not quite, to every inhabited part of the globe, and embracing every

false system of religion—teaching for doctrine the commandments of men, and which is fully ascribed in the apocalypse and symbolized by a woman sitting upon a scarlet colored beast, upon whose forehead is written: "Mystery, Babylon the Great. The mother of harlots and abominations of the earth"?

This is symbolical and expressive of all names and denominations of the great apostacy, from the church of Rome to the most extreme division of Protestantism who make void the truth by their traditions, and so fill up the measure of Paul's predictions, which is evidence that Paul spoke not of himself but as he was instructed by the Holy Spirit.

We call your attention to the wonderful fulfillment of prophetic history in relation to the Jews, or Jewish nation, and their distinct racial existence at the present time as another reason why I believe the Bible to be the word of God.

That a race of people with no national organization, no centralized power, banished from their own land, scattered among every nation under heaven, despised, cast out as evil, down-trodden, robbed again and again of their wealth, should still exist as a distinct people is a remarkable thing, unaccountable from any human standpoint. A people massacred by tens of thousands, yea more, in A. D. 70, 1,300,000 perished at the destruction of their city and temple, and 97,000 were carried away captive. Sixty years after, in attempting to return, half a million were slaughtered. A. D. 135, the Emperor Adrain destroyed 50 castles, 800 cities, and slew 530,000. Under King John of England 1,500 were massacred at York in one day. Under Ferdinand and Isabella 800,000 by a single decree were forced out to sea in boats, and the most of them perished. And still they live.

Does the history of the world record another case like it? Over 3,000 years ago going down into Egypt a family of 70 persons and in 430 years coming out a great nation. They saw the proud Egyptian perish in the Red Sea. They witnessed the fall of great Babylon and the rise and fall of the mighty empire of Medo-Persia—in the words of another: "They out-lived the Cæsars and the terrible visitation of the dark ages, and here they stand today as distinct as ever; occupying no country of their own, scattered through all lands; identified in their immemorial physiognomy, earth's men of destiny, before the venerableness of whose pedigree the proudest escutcheons of mankind are but trifles of yesterday."

We return to the works of creation; to the world of liberal-minded, to the Atheist, or Infidel for an explanation. Tell us how it is that such a remarkable race of Jewish people, in whose days nations have been born, kingdoms established, empires formed, great and magnificent cities builded, and passed away, leaving no sign of their glory, and scarcely a relic to show that they ever had an existence; while this people, persecuted, banished from place to place, massacred, robbed, and cruelly deprived of their wealth by almost every government on the earth, still live a powerful people, distinct in their facial and racial peculiarities, and still hold the wealth of the world?

We read no answer in the Infidel's revelation—the works of nature—to such a question, and we contend that apart from the Bible—apart from a revelation from the Deity no answer can be given.

How different has been the course of the other people! What Englishman can say with a certainty today he is from Briton, Roman, Saxon or Norman stock? But find the Jew where you may, in Russia, Germany, England, or our own great republic where English, Irish, Germans and all nations amalgamate like metals in a furnace, and he is a Jew still claiming Abraham as their father, clinging to Moses, holding fast their traditions, looking toward Jerusalem, longing for their Messiah, as when their fathers trod the vine-clad hills of Judah's land—wandering for centuries, weary and foot-sore, in every land but their own; surviving the greatest persecutions ever inflicted upon a people; suffering enormous and almost incredible butchery again and again for over eighteen centuries, they have risen again as a great power among mankind. Holding the money power of Europe, among the foremost in science, literature, or government. you find the Jew the marvel of nations, the standing miracle of the world's history, which no human tongue untouched by spirit power, has ever been able to explain apart from that book, the Bible—that book from whose divinely inspired pages comes the solution of the mystery in the words of Jeremiah, the prophet:

"Fear thou not, O my servant Jacob, neither be dismayed, O Israel, for I am with thee, saith the Lord, to save thee; though I make a full end of all nations, I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

Surely there are none so blind as not to see a solution of the mystery and the voice of God in this prophetic announcement:

"O Israel be not dismayed, for though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; for lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob (or Israel) shall return and be at rest, and none shall make him afraid."

From this book, the Bible, then, we learn why the Jews still exist, why they still retain a distinct racial identity, why they are a power among mankind, why they hold the wealth of the world!—because God hath said he will not make an end of them, but will deliver them from their captivity and bring them again to their own land, where they shall have rest.

I contend, then, that the Israelitish people are a living testimony of the divinity of the Bible—of the spoken word of God. Like the bush of Moses—ever burning yet never consumed—an unanswerable refutation of the blasphemous sophistry of that class of Atheists who, like Col. R. G. Ingersoll, dare to speak with solemn mockery of the word of God, and defy Yahweh the Elohim of Israel, who hath said again, by the same prophet:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off: Say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob from the hand of him that was stronger than he. Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . . I will say to the north give up, and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth (Isa. xliii. 6.), for I am a father to Israel and Ephraim is my first-born."

Let me assure you that as certain as this prophecy has been fulfilled in the preservation of down-trodden Israel in all lands, so certain will it be fulfilled in their restoration to their own land. Even now the Jews number 30,000 in Jerusalem and vicinity, and every day increasing. I ask what better reason need we give for believing the Bible to be the word of God?

But no greater reason is the one which follows why I believe the Bible to be the word of God. I refer to the prophecies in general and the wonderful and marvelous accuracy of their fulfillment.

How different from the vague, incoherent predictions of the Greek and Roman augurs, and the doubtful, hesitating utterances of diviners, soothsayers, psychologists, and false prophets of all ages. The latter, speaking from the inspiration of nature and an intuition common to an animal creation there is no certainty of their predictions coming to pass; while the prophecies, being accurately fulfilled, compel us to believe that they spoke as they were moved by the spirit or inspiration of God.

The prophets, being inspired by Him who knoweth all things, and who hath said to the world by the prophet Isaiah: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Their predictions are always fulfilled. I contend that if we carefully consider the prophecies and their fulfillment the evidence of the divinity of the Scriptures is overwhelming.

Take for instance the prophecies concerning the Jews. It is admitted by Atheists and Infidels that the Jews are an ancient people, going back at least 3,000 years, that they have documents which they regard as those of Moses, and hold as divine.

We turn, then, to Moses and read what is written, and we find that God informs Moses that after he has brought Israel into the land, which he swore unto their fathers, that floweth with milk and honey, and when they shall have eaten and filled themselves and waxed fat, then will they turn unto other Gods and serve them, and "provoke me, and break my covenant."

And Moses was required to write the words in a book as a witness against them, and tell the words to the people. Moses did so, and you will find them in the 31st chapter of Deuteronomy, and Moses said to the people: "I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you, and evil will befall you in the latter days, because you do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

Then follows a prediction of the evils that should fall upon them in the latter days of the Mosaic constitution of things which was then being laid or founded. Some of the evils

predicted are as follows: "I will scatter you among the heathen, or nations, and will draw out a sword after you, and will bring a nation against thee from afar, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance . . . . and he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst throughout all thy land: and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters . . . . in the siege, and in the straitness wherewith thine enemies shall distress thee."

I ask you to read the history of the passing away of the Mosaic constitution of things at the destruction of Jerusalem, and you cannot help being awed by the accuracy of the fulfillment. The Roman eagles were planted upon her walls and in the midst of the siege so great was the distress that women took their babes from their breasts and roasted them for food.

Every line and word of the prophecy by Moses was fulfilled with awful reality. One million three hundred thousand Jews perished and ninety-five thousand were carried away captive; and so the Jews were scattered among all nations. Jerusalem was laid in the dust, not one stone of their magnificent temple was left standing upon another, and to-day Jerusalem continues to be trodden down by the desecrating footsteps of the Mussulman and Turk. A marvelous fulfillment of that prophecy of Jesus when he stood and cried:

"These be the days of vengeance that all things that are written may be fulfilled: for there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."

Jerusalem to-day is a standing fulfillment of this prophecy.

Don't tell me this prophecy was written after the event, for the preponderance of evidence is against you. There is little if any doubt that this prophecy was written as early as A. D. 50. But it matters not when it was written, as it is testified by the apostles that it was spoken by Christ, and their testimony has never been impeached. Not only so, but the prophecy is in course of fulfillment before our eyes, and speaks for its own divinity; the Jews are still scattered, Jerusalem, still trodden down. Why? Because the times of the Gentiles are not yet fulfilled.

But we turn to other prophecies equally remarkable. Of the city of Tyre, once the stronghold of the Phenicians, that stood a thirteen-years siege by land and water, and even then not conquered, it is said:

"Behold! I am against thee, O Tyre! and will cause many nations to come up against thee: and they shall destroy the walls of Tyre and break down her towers. I will also scrape her dust from her, and make her like the top of a rock, and it shall be a place for the spreading of nets, for I have spoken it."

History informs us that Alexander scraped the ruins from the site of the old city. The Infidel, Volney, states that it is a place where fishermen spread their nets. It is evident, then, that the prophecy was the voice of God, and not man.

Again the prophet says concerning Samaria: "I will make Samaria as an heap of the field and as a planting of a vineyard, and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Was this fulfilled? Says Dr. Keith: "The people of the country, in order to make room for their fields and gardens, have swept away the old houses and poured the stones down into the valley. The hill is left like the plantings of a vineyard. Every clause of the prophecy has been fulfilled with awful minuteness."

Do we need a better reason for believing the Bible is the word of God? Could a man whose lips were not touched with the inspiration of Deity have spoken with such unerring certainty? Every man of sense, of culture, of reason, must answer "No."

The same is true of the Babylonian, Medo-Persian, Grecian and Roman kingdoms. Their rise and fall were accurate fulfillments of prophecy. Even the Roman empire to-day, in its divided state, fills the prophetic vision.

But for a moment we must call your attention to prophecies that relate to our own times; and what are they? I answer, it is declared in the prophecies that "in the latter days"—mark, it says in the "latter days"—the land of Israel shall be "brought back from the sword," and numbers of the Jews are to return, having been gathered out of the nations, and settle in agricultural colonies, dwelling in unwalled villages, dwelling safely, without bars or gates, possessing much wealth in cattle and goods, under the protection of a foreign power easily recognized as the British power. That the Ottoman or Turkish power must pass away. That it will be accomplished or brought about by Russia, in conjunction with other powers. That she will be led on with a view to take great spoils from the Jews. That she will plant her standards at Constantinople and take Egypt. That she will be opposed in her onward march by the British lions, who will say to her: "Hast thou come to take a spoil?" That it will result in all the nations of Europe being gathered together in the great battle of Armageddon. That the armies of the nations are overthrown, the kingdom of God established upon the mountains of Israel, the nations subdued, and a reign of righteousness and peace given to the world.

These are prophecies that relate to our own times. I ask what of the outlook? Are they being fulfilled as evidence that God has spoken? Most assuredly they are.

The Jews are slowly but surely turning their wandering feet toward Jerusalem. The Anglo-Turkish Convention opened the way for their return with a freedom that has never been granted before. England has thrown her protecting arm over Asiatic Turkey, which makes the British power, in fulfillment of the prophecy, the protectorate of the Jews.

When the protectorate was officially announced the *Jewish Chronicle* wrote thus: "There has dawned in the East—the cradle of our race—a light which deepens in effulgence as the day advances."

The *Jewish World* wrote: "This opens a great future for the Jews of the Holy Land."

The result is, numerous schemes are being put forth to further the return of the Jews and establish them in agricultural colonies, which is an accurate fulfillment of the prophecy. Of these I may mention the great humanitarian scheme of the Sir Moses Montefiore Testimonial Fund, the object of which, says the *Jewish World*, is to better the condition of the Jews of Palestine by the introduction of industrial and agricultural pursuits. But lately, the Testimonial Fund Committee advanced £2,600 to a building society in Jerusalem, of which societies there are several. I may also refer to Mr. Oliphant's book which has just appeared advocating the formation of a Jewish settlement in the land of Gilead.

Of this work, the *Jewish Chronicle* writes:

"We are inundated with books and pamphlets on Palestine; the air is thick with schemes for colonizing the Holy Land once more, but none of the projectors are more enthusiastic, or more practical than Mr. Oliphant."

I ask what is this but the fulfillment of the prophecies before our eyes—the prophecies I have just referred to—an evidence that God has spoken?

THE FOOTSTEPS OF JESUS

"Christ suffered . . . . leaving you a copy so that you may follow in His footsteps." 1 Pet. ii. 21, Diag.

If we follow in the exact footsteps of another we always arrive at the same destination, Our text informs us that the steps in which Jesus trod, and in which he calls upon us to follow, were steps of suffering. But why does he call upon us to endure suffering? Because of the great love, wherewith he hath loved us, and because as he prayed (Jno. xvii. 22-24), he would have us with him that we may behold his glory, and be joint heirs with him to all that glory.

For the *joy* set before him he endured that suffering, despising the shame. What was that joy that nerved to such endurance our suffering Lord? Paul says because "He was obedient unto death. God also hath HIGHLY EXALTED him and given him a name above every name, etc." Phil. ii. 9. If he was *highly exalted* after and because of his obedience to death, he had more glory and honor *then* than that which he had with the Father before the world was. Was he immortal then? No, for the Scripture saith that the *King of kings* and *Lord of lords* who, in his times, Jesus will show to be the blessed and only Potentate, and to whom he will deliver up the kingdom of earth, after that he has subdued all things unto him, this one, the Father, Jehovah, is the *only one* who hath immortality: (1 Tim. vi. 16)—"life in himself"—independent of any support outside itself, subject to no conditions, incorruptible, exhaustless, unlimited, eternal. Now when Jesus was *highly exalted* he became partaker of the same Divine, immortal nature, for we read "As the Father

hath *life in himself*, so hath he given to the Son that he should have *life in himself*." John v. 26.

This partaking of the Divine nature, becoming the Son of God, the "only begotten Son" on this divine plane was a part, but only a part of the *joy set before our Lord*. He was also to redeem from death and restore to perfection a glorious race of beings, once created in the image of God, so that "every creature which is in heaven and on earth will say, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

O, what a joy that will be to his glorious benevolent nature. But that is not all. Having been found in fashion as a man (a perfect man) he loved humanity with all the devotion and tenderness of a perfect affection. And as some of the race come to realize and appreciate his great love and so much so as to forsake all and follow him, he longs to have these with him where he is that they may behold and share his glory. This joy was also set before him—the joy of bringing many sons (other Sons begotten of God) to glory—to the same Divine plane. O, what wonder that for such glory, and honor, and blessing, he should bear the cross, despising the shame.

And this same joy—this *exceeding* and ETERNAL WEIGHT of GLORY is set before you who are called to follow in his footsteps. Now weigh it if you can; measure it if you can—the breadth, the length, the heighth, the depth. Oh, can you? Eye hath not seen nor ear heard it, neither hath entered into the heart of (the natural) man the things which God hath prepared for them that love him. But he hath revealed them unto us by his Spirit.

We are called to be joint heirs with Jesus, heirs of immortality, partakers of the divine nature, part of the divine family, far above men and angels. We as the bride of the Lamb are to have a name that is above every name, since we are the people for his name. The Bride shall bear her husband's name, and she shall be like unto his glorious body.

Wherefore holy brethren (reckoned holy since purchased from sin and death), partakers of the heavenly *calling*, consider Jesus. "He was rich," (a glorious spiritual being before the world was) yet for our sakes he became poor (transferred his life from a spiritual to a human form, then sacrificed that) that we, through his poverty, might be made rich (partakers of his high exaltation).

Let us look for his footprints. We find that his first step was consecration. "A body hast thou prepared me (not prepared until it had reached its maturity—thirty years, according to Jewish law). Then said I, Lo, I come to do Thy will, O God." Heb. x. 5, 7. "Not my (human) will but thine be done." He then symbolized by his burial in, and resurrection from, the water, his entire consecration, his willingness to be immersed—swallowed up in death—and his faith in God's power to raise him to a new life. Have you followed him here? Immediately after, he was led into the wilderness, away from human sympathy, human society, and human pursuits. Are you there, or are you clinging to a worldly church for sympathy, society, and worldly ambition? There he was tempted and tried in all points; so must you be. He was armed with the sword of the Spirit, which is the Word of God, wherewith he was able to quench all the fiery darts of the enemy. Are you thus armed?

His entire consecration separated him from all human sympathy and friendship. He was a man, with the same natural desires and necessities as other men; consequently, when these were all laid on the altar of sacrifice: "He was a man of sorrows and acquainted with grief." The purity of his life and teaching condemned the teaching of the Scribes and Pharisees, and brought upon him the anathema of the church of his day. He was counted a fanatic, an impostor, a teacher of false doctrine, as one possessed of a devil. The religious teachers to whom the people looked for guidance denounced him and finally stirred up the people to have him crucified. It separated him from his earthly relatives, "for neither did his brethren believe on him." They were doubtless ashamed of the stigma which his peculiar and unpopular course brought upon them as a family. It would seem that he was an outcast from his mother's home, for he said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." As a citizen he was despised by his fellow citizens, counted an enemy of Cæsar's, and one who sought to usurp kingly authority. His conversation was in heaven, and earth understood it not.

Has your consecration so sanctified—set you apart from the world, the nominal church, your former worldly friendships, etc.? Have you followed Jesus here? Has your name been so cast out as evil? It will be if you follow Jesus closely. If they hated me, said Jesus, they will hate you also, and whatsoever they have done unto me, they will do unto you also. But if they do so cast you out, Jesus will hear of it, as he did of the blind man whose eyes he had opened, and as then, he will find you and show himself to you, and talk with you and open the eyes of your understanding, causing your heart to burn within you while he opens up the Scriptures, Blessed communion: What a friend we find in Jesus!

This was the victory whereby he overcame—even his faith in God, for he looked not at the things which are seen, but at the things which are unseen—eternal. Are you so doing? When he was led as a lamb to the slaughter, he opened not his mouth. Do you seek to imitate that uncomplaining, patient meekness in the everyday trials of your wilderness life, and will you by his grace do so until he says it is enough? Step cautiously, plant your feet just in his prints, and you cannot mistake the way. Don't think to reach the same end by avoiding some of the most difficult steps. You cannot do it; you will lose your footing and fall. Neither should you hesitate when you find the steps leading through a thorny and difficult way. O no: the time is too short. RUN with patience.

Ah, dear brother, sister, it is no easy road; but do you think the end justifies the means? Now look again at the prize; keep your eye of faith fixed on that. Give up your human will, your human ambition, etc., as Jesus did, and commit your new spiritual life to him who is able to keep it. *If you* let Him, God will work in you to will and to do of *his good pleasure*, and Jesus says: "Fear not, little flock; it is the Father's *good pleasure* to give you the kingdom."

THE TIMES WE LIVE IN

The present is a momentous crisis. All sects are shaking. The religious world is convulsed. Atheism has opened her batteries, and unsheathed her sword. Skepticism is big with hopes. Catholic and Protestant Popery are plodding and plotting for the supremacy. The little and the great Popes are on tiptoe. Saints are praying for the millenium; myriads are laboring for its introduction. The Bible and the creeds are at war. There is no truce. Such is the present.—*Christian Baptist.*

"ART THOU HE THAT TROUBLETH ISRAEL?"

These were the words of Ahab, king of Israel, to Elijah. Ahab, it will be remembered, was the husband of Jezebel, the wicked woman, who persecuted Elijah, and from whom he fled into the wilderness for three and a half years. (See I Kings, xviii. 17.)

We have heretofore seen that all three of these Jewish characters were types or figures of *classes* in the Gospel age, and that their actions were such as to illustrate the actions of those classes which they represented: Elijah represented the church—the *true* and earnest teachers of God's Word; Jezebel is used to represent the *false* church, Papacy, which came into power by marriage with the Roman Empire, which is represented by Ahab.

As Papacy used the Roman army and power to persecute the true teachers of the Lord (and slew many) for three and a half symbolic years, or twelve hundred and sixty symbolic days; so Jezebel used Ahab's power to persecute Elijah and slay the Lord's prophets for three and a half literal years. During those years there was a great drouth in the land; so, too, during the 1260 years of Papal persecution, ending in 1798, there was a great spiritual drouth and "a famine, but not of bread nor a thirst for water, but of hearing the words of the Lord." Amos viii. 11. Then the false teachers of Baal (Papacy), being refuted, an abundant shower has come; Jehovah is again recognized. But Jezebel and her daughters still hate the Elijah class and seek their destruction.

It is about this time that Ahab said to Elijah, "Art thou he that troubleth Israel?" Elijah troubled them because he was a true prophet and opposed their sins; so too with those now who remain true to God, who will not bow to the forms and customs of this perverse age, but rather reprove them. Sorely vexed by these reproofs, those at ease in Zion use almost the words of Ahab to Elijah: "Are thou he that troubleth Israel?"

Yes, we would trouble Israel. God has said: "He that hath my word let him speak my word." "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions . . . . . yet they seek me daily and delight to

know my ways as a nation that did righteousness and forsook not the ordinances of their God." This was applicable to fleshly Israel (the "shadow") and to the nominal Gospel church as well. There never was a time in which the Jewish laws and ordinances were more faithfully observed than during the seven years of their "*harvest*". Every form and ceremony and tithe was scrupulously remembered. The Temple just finished by Herod was the grandest in which they had ever worshiped. Their religious system was gaining a world-wide reputation. Missionary enterprises were on foot for Judaising the world, and so zealous were they that Jesus said of them, "Ye compass sea and land to make one proselyte." Yet of all this grand display—zeal, pomp, and seeming success—it was said, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." Matt. xv. 8. Of their religious observances Jesus said: "Ye make clean the *outside*—like whited walls and sepulchers clean and beautiful outside, but full of decay and corruption within."

That church, that age and that "harvest" were but the shadows of this age, church, and harvest. As then so now, prosperity and seemingly great success attends both at home and abroad the church's efforts. Magnificent temples of worship, grand music and costly apparel, seem to stamp the present time as one of unparalleled success; yet now as then, it is mostly on the outside that the beauty is seen, for inwardly the church seems daily to become more corrupt and worldly. "Lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; *from such turn away.*" 2 Tim. iii. 1-5.

Jesus said the converts to Judaism were really injured by being brought into that corrupted church, and we believe that the same thing is true here since the degeneracy of the Gospel church. The man of the world is injured more than benefited. While of the world he was open to conviction of sin, but the church has said to him: You are a *moral* man, and hence not a sinner; if you have any secret vices let them go, and come join our church, then you will be one of us in "good and regular standing." The man is surprised at the liberality of the view, always thought he was as good as the majority of the church members, and better than some, and is pleased to know that the church recognized his worth; pleased, too, perhaps, to enter into organized respectable society. He joins the church, and is now a *church member* in name. He is benefited by being kept from some outward and shameful sins, but he is injured inasmuch, as he is now persuaded by the church that he is a Christian, while in reality he has neither part nor lot in the matter.

He is injured by getting the *form* without the power of Christianity. He now falls fast asleep—at ease in Zion; he awakes only when a criticism of the church is made; he then feels himself a "defender of the faith."

And not only is the man injured, but the church is injured yet more, for who can estimate the weight and effect of every such "*tare*," every such sham Christian, every such *self-deceived* deceiver? But the Lord's wheat field (Matt. xii.) is overrun with such *tares*, which choke the wheat and almost hide it from view. Now that we are in the "harvest" and the sickle of truth is doing its work, what wonder if there be some commotion?

Zion is at ease and self-satisfied, and when we cry aloud and spare not, but show God's people their sins and their forms of godliness without the power thereof, they become enraged and complain that we are troubling Israel. When this same charge was made against Jesus, our head—that he was opposing and hindering the God-appointed leaders and teachers, the Chief Priests, Scribes and Pharisees, he said: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword [*Truth* is a sword]. For I came to set . . . . at variance . . . . and a man's foes shall be they of his own household . . . . and he that doth not take his cross and follow after me is not worthy of me." (Matt. x. 34.)

TRUTH NEVER HAS LED

the majority, during this time when evil is permitted to reign, and hence always has had as a large part of its work to reprove darkness. Reproof is never pleasant, but is especially unpleasant to those who most need it. [Of the saints it is written: "Great *peace* have they that love thy law, and *nothing shall offend them.*"] It was because he thus reproved sin and error that Elijah was hated and called Israel's troubler; for the same reason Jesus was denounced, and for the same reason all who will live Godly are similarly offensive.

But if any man will reprove, let him speak as an oracle of God, and let nothing be done or said, through bitterness, strife, or vain glory; but let him, by a meek and quiet spirit show forth *in love* the power, as well as the form of Godliness to the praise of Him who hath called us out of darkness into his *marvelous light.*

Jesus in his day called the attention of the Jews to the judgments of God about to come upon them, saying: "These be days of vengeance that all things written should be fulfilled." (Luke xxi. 22.) Elijah gave warning of the death of Jezebel and Ahab, that dogs should lick his blood and eat her flesh. So here it becomes our place to speak the word of God as declared by him, that Ahab and his successors (the Roman and succeeding empires) shall be slain—*i. e.* destroyed. (Dan. ii. 44.) also, that Jezebel shall be "eaten by dogs" (the degraded), *i. e.* Papacy, and in fact the nominal church, as it represents the same church and world-united system, shall be cast down and consumed.

Elijah further represents the "little flock" of despised ones, by being highly exalted, caught up in a whirlwind. Oh, that we may be among the little company now separating, who shall soon be changed in a moment into the perfect likeness of our Lord and head!

PRUDENT, OR IMPRUDENT, WHICH?

Wisdom and prudence are good things in their place, and when not overdone or abused; but there is such a thing as being over-wise, or "wise above that which is written," and there is, we think, such a thing as being *prudent* above that which is written.

We have been somewhat exercised upon this thought by the expressions and looks of some of our friends, when their attention has been called to the subject of Restitution.

The thought that men are to be restored to *natural* life again, to live again in the flesh as men, that they are in fact to be restored to all they lost through Adam, or because of the sin of Adam, seems to many to be the height of presumption, but they would not apply the same rule of reasoning to other matters, we think. Take Rom. v. 18-19: "As by the offense of one, judgment came upon all men to condemnation, *even so* by the righteousness of *one* the free gift came upon all men unto *justification of life.* For as by *one man's* disobedience, many were made sinners, so by the *obedience of one* shall many be made righteous." Now if these words were used in the same way regarding anything other than the relation between God and man, who would think of making the second part of each statement mean *less* than the first?

Now without asserting *positively* that man will live again in the flesh, restored to Adamic perfection, let us consider our attitude in connection with the fact, (if it be a *fact*) and who would be *likely* to *know* it.

First, then, those would be most likely to know it who are in a condition to receive the truth whatever it be. Not that the truth can be anything but the truth, but it may be very different from what we had supposed it to be, owing to previous education and training; but if we are willing to receive it because it *is* truth, it is presumptive evidence that we shall be likely to recognize it when brought to view.

Again, having recognized the truth, and having become acquainted with it, we should be likely to *love* it, and of course to receive it; for we cannot suppose men would reject a thing they loved (unless indeed they love something else *more*, and that something antagonize this). Then having recognized, loved and received this truth, what more natural than that they should proclaim it?

It is hardly supposable that one could become acquainted with a truth of such a deep interest to mankind as this is, and yet say nothing about it.

The subject is one so full of comfort, and one, too, which appeals to our sense of God's wisdom, justice, and love; and one which, from every stand-point, except of settled prejudice, gives us a view of God's attributes shining forth gloriously, which so entrances us as we gaze that we are constrained to cry out with the Psalmist (107-8): "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

But *if* the doctrine of restitution *be true* (don't forget that there is a "*much more*" salvation), how nicely it would match with and explain this Scripture which has so long puzzled us: Ezekiel xvi. 53. In this chapter, God, through the prophet, is "causing Jerusalem to know her abominations," (2d verse) and after speaking at some length upon the subject, says: "When I shall bring again their captivity, the captivity of *Sodom* and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of *thy* captives in the midst of them." But says one: "That does not prove restitution; some commentators say that God did

not intend to bring again the captivity of either; he only says, *when* I do *one*, I will do the other, and he is speaking *not of death.*"

We are not *asserting* now that it *does* prove restitution, only considering that *if* the doctrine *is* true, how easy you would get along with some Scriptures, and how you would not have to be so very "wise and prudent" with a *good many* passages of Scripture.

(55th verse): "When thy sisters, Sodom and her daughters, shall return to their *former* estate, and Samaria and her daughters shall return to their former estate, [they were *dead* and in their graves, you know,] *then* thou and thy daughters shall return to your former estate."

Opposed to the thought that this was an emphatic way of saying that he would do *neither* is the statement in the 61st verse: "And I *will* give them unto thee for daughters, but not by thy covenant"—(*i. e.*, the old covenant).

Again, *if it is true*, what light would be shed on the words of Jesus in Matthew xi. 24, where in speaking of the privileges which Capernaum had failed to improve, he said: "But I say unto you, that it shall be *more* tolerable for the land of Sodom in the day of Judgment, than for thee." And this last would harmonize with the other quoted from Ezekiel. This view would lend *some meaning* to the words of Jesus in Luke xii. 32: "Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world nor *in the world to come.*" With this view we shall not wonder so much that Peter said (Acts iii. 21) of Jesus: "Whom the heaven must *receive until* the times of *restitution of all things* which God hath spoken by the mouth of all his holy prophets which have been since the world began."

But say some: "Do not tell the people such things; if you do they will *never* repent, but will live right on in sin." My dear sir, who told you that?

If it *is true*, and God has been speaking of it by the mouth of all his holy prophets since the world began, as Peter says, shall we be prudent *above* that which is *written?* If we *should*, it would be equivalent to saying that God was very unwise to allow the prophets to utter such things, even though they *were* true, and that if he had the *prudence* of some of his *creatures*, he would never have allowed such writings as that in Ezekiel to be put before the world, together with many other careless (?) statements, lest men might *guess* that the Psalmist was right, when at the end of every verse of the 136th Psalm he says: "The mercy of the Lord endureth *forever*," and if they were to think *that*, just as likely as not the very next thing they would think would be that the punishment of the wicked would *end some time;* and if they should get that idea, they might find an *explanation* to some texts that prudence has said taught the doctrine of "endless torment;" and if they should become convinced that God did not intend to punish the wicked *beyond the point of reformation*, they might conclude that his name (Love) was very appropriate, and love *him* too.

Now, it is a noticeable *fact*, that those who do not believe in the doctrine of restitution are the ones who think it is imprudent to teach it. Query: Are they the ones referred to in Matthew xi. 25? Jesus had been telling, how much more tolerable it would be for Sodom in the day of judgment than for Capernaum, and: At that time Jesus answered and said: "I thank thee, O Father, Lord of heaven and earth, *because* thou hast hid *these things* from the wise and *prudent*, and hast *revealed* them unto *babes.*"

And 1 Cor., i. xix: "I will destroy the wisdom of the wise and bring to *nothing* the *understanding* of the *prudent.*" Is it not best, then, dear brethren, to give our whole attention to the "spirit of *truth*," and like prattlers (babes), tell it *just as it is*, and thus insure further revelations? For:

"Blind *unbelief* is *sure* to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain."

If our Heavenly Father has not been prudent enough to guard his own character, we shall make a poor display of our wisdom to undertake to do it for him, and we cannot afford to lose the things that would be "hid" from us by so doing.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid *these things* from the wise and *prudent*, and hast revealed them unto babes." "Even so, Father, for so it seemed good in thy sight." J. C. S.

The desert rose, though never seen by man,
Is nurtured with a care divinely good.
The ocean gem, though 'neath the rolling main
Is ever brilliant in the eyes of God.

Think not thy work and worth are all unknown,
Because no partial pensmen paint thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words and ways.
N. B. Cobb.

THE PRESENCE AND HARVEST

(MATT. xxiv. 3.)

"What shall be the sign of thy presence and of the consummation of the age?" (See Emphatic Diaglott.)

This rendering sheds light on the relation between the presence of Christ and the Harvest. The Greek word *parousia* does not mean the act of *coming*, but the being *present.* So the Lexicons tell us. The word *aion* does not mean this *globe*, or this general order of things, but an era or *age.*

This passage, it will be seen, gives no countenance to the quite popular conception of the relation between the coming of Christ and the "wreck of matter and crush of worlds." This false notion makes the subject one of dread.

The word *suntelia*, translated *end*, does not mean a *point*, but a *period of time.* The same word is used in Matt. xiii. 39: "The *harvest* is the end [suntelia] of the age." In verse 30 Jesus shows that the harvesting is a work done. "*In the time* [period] of the harvest." With these few facts before us, reading the text gives this as the substance of the question: "What shall be the sign [evidence] of thy presence and of the harvest of the age?"

The sign of the presence is the sign of the time of harvest—one sign evidence in the aggregate—for two things. The worker and the work are related to each other. Whoever believes, on the strength of what he considers good evidence, that the harvest is come, ought to believe in the presence of Christ, as Lord of the Angel reapers. The presence and the harvest are related not only in the text, but in reason. Some who once consistently accepted both, because of their relation, now deny the presence, and inconsistently hold that He will not come until the *end* of the harvest. They will doubtless soon, in order to regain the balance of consistency, discard the harvest also. Matt. xxiv. 3 must suffer *violence*, if it must be maintained that the harvest—the end of the age, and its work,—*precedes* the coming of Christ; and this is the position of all who deny the presence of Christ and yet teach that we are in the harvest time.

It would not be so inconsistent with the order of the text should it be claimed that the presence of Christ, for some preparatory reason, should precede the harvest, as it was at the first advent, from His birth to His ministry; but to invert the order and have the consummation of the age before His arrival seems absurd.

We have no desire to *make* parallels, but when parallels really exist between the closing work of the Jewish and Gospel ages, we are glad to accept them, and regard them as a strength to the argument on the equality of the "Two Dispensations." And it is strangely out of harmony with the pattern character of the Jewish dispensation to claim, as some do, that though Christ was present on the Jewish level to *introduce* the Jewish harvest, yet He will not come to the level of the Gospel church until the Gospel harvest is *ended.*

There can be no doubt that the *cause* of this inconsistency, and denial of the presence of Christ during the Gospel harvest, is a misapprehension of *what the level of the perfect Gospel church is.* Paul gives us the *key* when he says: "Ye are *not in the flesh*, but *in the spirit*, if so be that the Spirit of God dwell in you." (Rom. viii. 9.) The ideal of the flesh is a perfect *flesh* man, but the ideal of the Spirit is "the *spirits* of just men made perfect." (Heb. xii. 23.) If a perfect flesh man has a flesh body, a perfect spiritual being *ought* to have a "spiritual body"—and such Paul assures us will be the case: "It is sown a natural [*psukikon*—animal] body: it is raised a spiritual [*pneumatikon*] body." The former, even when perfect, is, and must be, according to the law of the flesh; and the latter is by the law of the Spirit. So Jesus, knowing both laws, says: "That which is born or produced by the flesh is flesh; and that which is born of [produced by] the Spirit is spirit."

No wonder that those who deny the presence and yet believe the harvest is here, are anxious to ignore some of the parallels of the Two Dispensations. Losing sight of the *parallel* causes them to ignore also the *contrast;* for the second

coming is, and should be, in harmony with the spiritual character of the Gospel dispensation, even as the first coming was in harmony with the fleshly character of the Jewish dispensation.

That spiritual beings are *naturally invisible to mortals*, has often been proved; and that they have power to *appear* when it is necessary. God is said to be *invisible*, and of Christ it is said: "Who is the *image* of the invisible God, the *first born* of every creature;" (Col. i. 15) clearly implying that as soon as creatures are *born of the Spirit* they, too, become invisible. Angels are naturally invisible to mortals, and yet on special occasions they have been seen, and men have the promise of being made like unto the angels, and also like unto Christ.

The invisibility of the new being to mortals is more than implied in Paul's teaching in 2 Cor., iv. 14-18.

That the risen body of Christ was invisible to mortals, only when for special reasons He appeared, should be admitted by all who ever knew that truth, or who have read the account. That, though Christians are *actually* in the flesh until these bodies are changed, (Phil. iii. 21.) God does not *count* them in the flesh, but in the *spirit*, (Rom. viii. 9) and therefore as "risen with Christ" (Col. iii. 1) "through the *faith* of the operation of God, who hath *raised Him* from the dead," (Col. ii. 12) cannot be ignored with impunity.

As Christ risen is naturally invisible, as we have shown, so when we have attained His perfect state, we too will be naturally invisible to mortals; i. e., when we have *actually attained* that in which we are *now counted*, on account of our faith, and the new work begun in us by the Spirit. That new nature is spoken of as Christ in you; (Rom. viii. 10, and Gal. ii. 20) Christ formed in you; (Gal. iv. 19) "the hope of glory;" (Col. i. 27) "the inner man;" (Eph. iii. 16) and "a new creation," (2 Cor. v. 17). The last passage, with its context, shows that this new nature by which we are related to the second Adam, and not the old Adam, nature, is the basis of our recognition as Christians, and of our fellowship. It also shows that the *reason* we are so counted is because we are in Christ, and He is no longer known after the flesh.

In the preceding chapter, before mentioned and to which attention is now called, the two natures, or *men*, are *contrasted*;—the old being the outward, the seen, the temporal, the perishing; while the new is the inward, the not seen, renewed day by day, the eternal. Those who cannot see that the new creature is *invisible* to mortals, both in the pre-natal and perfect state, it is to be hoped, are not wilfully blind.

Failing to apprehend the *double relationship* of the Christian, in all its bearings, has caused some to misapprehend our position as to the presence of Christ. As natural or mortal beings we are related to the first Adam, but in our new nature we are related to the second Adam. Now we are as new beings in an "earthly house" and so our bodies are said to be the "temple of the Holy Spirit." We do not, however, wish to be unclothed, but clothed upon with the heavenly house, or house from heaven. 2 Cor. v. 1-8.

There are two phases of *service* appropriately related to these two phases of life—an external service and an internal service. The "court" and the "holy place" of the tabernacle seem to represent these two phases of service. The court was open and visible, but all beyond the first vail was covered with *dyed rams' skins*, "and a covering of badgers' skins *above that*." Ex. xxxvi. 19. No eye could penetrate it. The only light there was from the lamps. The court, sometimes also called the "holy place," (Lev. xiv. 13 and Ex. xxix. 11, 31 was the place of sacrifice and of washing, and seems to represent our more earthly phase of life, and the disposition to be made of the flesh, by the indwelling Spirit. (Rom. viii. 13.) But the "holy" or second apartment seems to represent our *hidden life*—in which "we walk by faith, not by sight." In this department and *by faith*, we eat of the hidden bread, walk in the light the world cannot see, and serve at an unseen altar. When we ascend to the perfection of spiritual beings we will see Him with eyes immortal; but while we walk by faith, we must receive His presence by faith, under the leadings of the Spirit. Nickname our view as men may please, to us it appears in harmony with the *Law* and the *Prophets*.

The philosophy of the plan, as well as the general statements of the New Testament, teaches the higher and spiritual and invisible character of the coming of Christ to receive His saints to Himself. To ignore that philosophy and those teachings is to ignore the relation of the natural and the spiritual as seen in the two Adams, the two Dispensations, the two Jerusalems, the two bodies and the two—"First the natural, afterward the spiritual," in almost every element of the plan.

The fact that a *sign* of His *presence* was needed and given is evidence that the presence was to be invisible to the natural eye. The sign—(*all* the evidences)—is for the church. This is proved by the general plan. "Light is sown for the righteous." The *world* is to learn by judgments, which will doubtless be the *appearing* of the sign to them. There is doubtless import in the fact that the disciples came to Him *privately*, saying: "Tell *us* when shall these things be," &c.

The condition of the world—their *excuse* and *ignorance*—during the first part at least of the *parousia—presence*—of Christ—is stated by Himself. (See Matt. xxiv. 37-39.) The word coming in this passage is not *Erkomai*, but *Parousia*. The Saviour compares the period of His *presence* to "the days of Noah"—not to the *flood*, as some suppose, but to the "days which were before the flood," while the ark was preparing. (See verse 38 and compare 1 Pet. iii. 20.)

In Luke xvii. 26, instead of "coming," we have a phrase: "*in the days* of the Son of man," which agrees with the idea of *Presence*. That this presence, in his days precedes, for a time, the rapture or taking away of the saints, is proved by the light given for them by the Saviour; and by the fact that the day does not come *unawares* on the watchers, because they *walk in the light*. (Luke xx. 34, 36 and 1 Thess. v. 1, 5. Another evidence that He will be present for a time and that presence proclaimed, before the wise are gone, may be drawn from the "Faithful and wise servant" and the "Evil servant." (Matt. xxiv. 45-51.) The evil servant says: "My Lord *delays*," and smites his fellow servants, who must be proclaiming the *opposite*, which is "My Lord no longer tarries." Until he has come of course he delays. It is not so much the honest doubt that is to be condemned as the persecuting spirit.

This *Suntelia*—the end of the age, the harvest—agrees with Peter's "Last of the days," in which he says: "Scoffers will come with scoffing," and saying, "Where is the promise of His *presence*?" The scoffer's point is that nothing in the circumstances appeals to the natural eyes "All things continue this way from the beginning." 2 Pet. iii. 3-4. (Diaglott) "If your Christ has been present these seven years, He has done nothing"—an expression some use (and we give it free from its severity) sounds a little like the plea Peter mentions. If the harvest work has been in process, *He* has not been idle, for even though the Reapers are the Angels, He is *Lord* of the Angels as well as men. He is therefore the chief Reaper—the Lord of the Harvest. If there is no evidence of the presence, there is none of the Harvest,—the sign of the one is the sign of the other. To use the amount of evidence is great—coming by a combination of the prophetic periods, the parallels and the "signs of the times." There are doubtless unseen facts which, when knowledge is perfected, will be found in harmony with what we have seen. But there is so much evidence which appeals to faith, that we are encouraged to hold fast. We think if Jesus were present in the flesh, as when he came to the Jews, He would say now as then: "Ye can discern the face of the earth and of the sky; how is it that ye cannot *discern this time*?" The clearer the understanding, the deeper will be the impression of the facts, and the sanctifying effect will be the greater. J. H. P.

THE LORD'S AND OUR NEW NAME

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the *name* of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my *new name*." Rev. iii, 12.

By the above it would seem that Jesus is to be known by a *new name* and a title different from that which He now bears; and not only will this be true of Him, but also of us; for if overcomers we shall bear *His name*, being his bride. We think a *new name* suggests the idea of a change in Christ's official position toward restored Israel and other of earth's nations in the coming age; therefore he should assume that position in the end of this age, for then Israel is to return to a position of favor; as "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for *His name* [His bride] and to this agree . . . the prophets; as it is written, after this [after He selects His bride]: I will return and build again the tabernacle of David . . . . and I will build again the ruins thereof, and I will set up." (Acts xv. 14-16). In harmony with this we quote from the prophet, saying: "Behold, the days come, saith the Lord, that I will

raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His day Judah shall be saved and Israel shall dwell safely; and this is *His name* whereby He shall be called: THE LORD, OUR RIGHTEOUSNESS!" It is evident that the above scene is laid at the time of favor to Israel, when God shall comfort them; for their double chastisement will then be complete. (Isa. xi. 1, 2) and the Lord shall be known by them in that day [now entered upon] as: "THE LORD, OUR RIGHTEOUSNESS." This is His *new name*, and He shall be so recognized during his reign over the nations. Melchisedec, being a type of Christ, was: "First, being by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace;" (Heb. vii. 2) and to this end (to be a king and reign in righteousness) was Jesus born. John xviii. 37. During the *presence* of Jesus Acts xv. 16 will have a fulfillment and also Acts iii. 19, 23: Moses truly said unto the fathers: "A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." The change to Israel is gradual, and during that time the espoused of Christ is exalted (married) and receives His name; and so our text reads: "I will write upon him (that overcometh) my *new name*." The city mentioned is the new Jerusalem, and this was shown John in vision as being a picture of the glorified church—the bride—Rev. xxi. 2, 9-11. We shall show you that the new Jerusalem is called by the same *name* in that day as our Lord, for says the prophet: "In those days and at that time, will I cause the Branch of righteousness to grow up with David and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the *name* wherewith SHE shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxxiii. 15,16. How beautiful is this and how harmonious with all light we have had on this point. All who are acquainted with our position, know that we have claimed the church as now *espoused* to Jesus in order that we may be united as one; and as God called the first pair—after marriage—Adam (Gen. v. 2) so the second Adam includes His bride, and they united constitute the new Jerusalem, which will be the righteousness of the nations. This will be called: "The city of righteousness, the faithful city;" (Isa. i. 26) and those who constitute it will be known as: "Trees of righteousness, the planting of the Lord, that He might be glorified;" (Isa. lxvi. 3.) "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. ii. 7.) Then will (Isa. xxxii. 1) be fulfilled: "Behold, a king shall reign in righteousness, and princess (the saints) shall rule in judgment;" "And Saviours (Jesus and his bride) shall come upon Mount Zion; and the kingdom shall be the Lord's." (Obad. xxi.) As we shall then rule Israel for their good we shall be to them: "The sun of righteousness," that shall arise with healing in his wings, and they shall grow up as calves in the stall; (well cared for) and: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;" (Rom. xi. 26) or as David says: "Oh that the salvation of Israel were come out of Zion." (Psa. liii. 6.) Then will be their time to shine; as as the prophet says: "Arise, shine; for thy light (the bride) is come, and the glory of the Lord is risen upon thee." (Isa. lx. 1.) Yes, friends, the marriage of the Lamb is the next great and important event for this world; next to the death of Jesus; for not until then will the enlightening and blessing of the nations come; (Rev. xxi. 24) and until then "The earnest expectation of the creature waiteth for the manifestation of the sons of God;" (Rom. viii. 19) and we will not be manifest to the world until we take upon us by glorification the *name* of Jesus. After the marriage of the Lamb people shall be judged by righteousness and: "The mountains (earth's governments) shall bring peace to the people, . . . He shall judge the poor of the people, He shall save the children of the needy . . . and men shall be blessed in Him." (Psa. lxxii. 3, 3, 17) Christ (head and body). "With righteousness shall he judge (rule) the poor, and reprove with equity for the meek of the earth . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" (Isa. xi. 4, 9.) "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever;" (Isa. xxxii. 17) for "The Lord is exalted; for He dwelleth on high; He hath filled Zion (city of the living God, Heb. xii. 22) with judgment and righteousness;" "Because He hath appointed a day, (1000 years) in the which He will judge the world in the righteousness by that man (the Christ, head and body; for we shall judge the world (1 Cor. vi. 2) whom He hath ordained." (Acts vii. 31.) Though we shall rule the world it will be when in glory (Psa. cxlix) and: "If the ministration of condemnation (that under the law) be glory, much more doth the ministration of righteousness (that under the new covenant: in the next ages) exceed in glory." (2 Cor. iii. 9.) The glorified Jerusalem being the bride, the Mount Zion, from her shall go forth the law; (Isa. ii. 3) and by it the world will be blessed, for to the world we shall be as: "The Lord our righteousness." Beloved, seeing we shall bear such a name, and hold such an exalted position; let us be holy, and strive to overcome as Jesus overcame for alone to the *overcomers* shall the *new name* be given. Strive, therefore: "That no man take thy crown." (Rev. iii. 11.) He that hath an ear let him hear what the Spirit saith unto the churches: "To him that *overcometh* will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a *new name* written, which no man knoweth saving he that receiveth *it*:" (Rev. ii. 17) and true it is that no person knows our *new name* except they that receive it; for it is, *"The Lord our righteousness."* A. D. J.

TO THE READERS OF THE WATCH TOWER

BELOVED: It is fitting that new recruits should cheer, if nothing else presents that they can do. It is well that overcomers should continue to use the "word of their testimony." In the true life of faith there must be habitual obedience to the revealed will of God. The just shall live by faith. To the one that lives by every word that proceedeth out of the mouth of God, it should not appear strange that God should present objects of faith one by one, and not all at once; neither should we stumble if our faith meets with higher truths than those first presented. Faith, like muscular organs, is strengthened by use—the whole gymnasium is open to the athlete; he would spurn the gentle and easy exercises of the invalids. But how often we rebel when this principle is used in the acts of faith: It is trying to the man who has arrived at the justified plane to be told about the entire consecration demanded of the "overcomer." For a week I have been instructed in the things of the Kingdom especially referring to the presence of Christ doing the separating work preparatory to the marriage. And most joyfully do I receive these teachings.

With shame I record that for three days I rejected these truths, almost wishing they were not scriptural and the very truth of God, instead of joyfully welcoming them with grateful heart. Following closely came another trial of faith and measure of my obedience and consecration, when I, as one of God's stewards, was urged to do the work of a steward and *deal out these truths exactly in the measure of my ability* to proclaim them. This meant for me the preaching service; the proclamation of truths so unwelcome to many everywhere.

I ask pardon from the blessed Master—Christ Jesus—that I ever hesitated to accept *His* place in true humility, and the obedience of faith. I bring, not a parade of the Christianizing and civilizing elements to elevate and liberalize the world, and thus make it fit for a coming Messiah; but we proclaim: "The times of restitution spoken of by all the holy prophets since the world began"—the glorious manifestation of the sons of God, now so near. Glorious body of Christ, take courage. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me; that I may be delivered from them that do not believe *in Judea* (the nominal church), and my service that I have for Jerusalem (the Bride) may be accepted of all the saints." Rom. xv. 30, 31.

Rejoicing in the light shining from the *present one*.

J. B. ADAMSON.

It gives me pleasure to thus introduce to the readers of the WATCH TOWER one whom we have recently come to know as a *very dear saint*—a brother in Christ. We first became acquainted about one year ago and his interest has been growing in the precious truths advocated in the TOWER. Again visiting this city, we have had very pleasant and profitable interchanges on the all important themes—the *presence*, the *"high calling"* and the *"narrow way"* of *entire consecration* by which it may be reached.

Our brother has concluded as the above letter indicates to give all that he has of time, reputation and ability for the Pearl of great price, the *"Crown* of life,"—immortality and joint-heirship. He leaves a profitable and increasing business

paying about $1,500 a year as well as other things—this might be considered *a great deal* to give but it is really *nothing*—nothing compared to the privilege of being an Ambassador and mouth-piece of the King of kings; *nothing* compared with the privilege of telling the "Glad tidings of great joy which *shall be* to all people" causing men to know and love God and their Redeemer and refreshing the hearts of the Saints; *nothing* compared to the great riches and glory and honor promised of God to those who walk in Jesus' footsteps.

Bro. Robert Bailey, of Michigan, has also gone forth a proclaimer of the same "Glad tidings" entirely consecrated to the Lord and his work. He was with us as well as Bro. Sunderlin, of N. Y., (who has been in the work for three months) at the above mentioned conference. We trust that the studies of those days are profitable to each of us. May the Lord go with, and bless these brethren by using them abundantly in his service.

Some of them may call upon you in the course of their travels; we bespeak for them your kindest and warmest reception. In this connection it may be of cheer to some of you to know that the Lord is stirring up the depths of the hearts of his consecrated children and each seems desirous of doing what he can. Brother McGrannor, of Pennsylvania, has also gone forth recently to give his entire time and labor in the "*harvest*" field; may his labors also be crowned with such success as may seem good to the Lord of the harvest and gain finally the "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

Many other evidences less notable but equally acceptable to the Lord could be mentioned showing the power of truth to consecrate and separate from everything and to use *humble* efforts for the glory of our King, but these will suffice. Now let me ask—are there others who as stewards (not *bankers* to pay when demanded but *stewards*) possessing talents, time, etc., consecrated to God, which he entrusts to them to be used in his service; are there more such who want to render to the Lord *his own*?—[EDITOR.]

VOL. III PITTSBURGH, PA., JULY AND AUGUST, 1881 NOS. 1 AND 2

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The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every *expression* of correspondents, or of articles selected from other periodicals.†

TERMS OF SUBSCRIPTION

This paper will be sent to those desiring it, upon application. As this constitutes a part of the preaching of the Gospel, it is our belief it should be without money and without price. If any one *wishes* to give to the maintenance of this branch of the service, let him give according to his estimation of its value and of his ability. *Free-will offerings* and communications may be sent to the *Editor*, addressed as above, and all "money orders," "drafts," etc., made payable to him. No agents are authorized to take donations for "ZION'S WATCH TOWER."

OUR NEW YEAR

This number ushers in our third volume and third year, and we take the liberty of wishing both our paper and its readers a happy and profitable new year.

The Editor never enjoyed a year so much—of growth in grace and in knowledge and in love—as the one just closed: He hopes, and has reason to believe from the expressions of hundreds of letters received, that the readers have been similarly blessed. And for us all we pray that our bountiful Father and present King, may continue to dispense his favors feeding, strengthening and enlightening us more and more during the year begun.

This seemed a favorable time for a change in the TERMS of the paper, which we accordingly have made, for several reasons.

First: This is a part of the preaching of the gospel, and *it* is both *without* price and *beyond* price; and we believe that it would be just as proper to charge for admission to hear the *spoken* Word—or to charge pew rent—as to charge for the written gospel.

Second: Many of the Lord's purest jewels are very poor, and though the paper was offered—"Free to the poor," many of this class do not like to ask favors except of the Lord: Such, under our *new* terms, will feel no embarrassment in asking for it; and coming to them like all the bounties of heaven—sunshine, air, etc., they will appreciate it more as one of the gifts which "cometh down from our Father."

Third: The subscription price was made so low in endeavoring to make it *burdenless* upon the majority of our readers who cannot well afford to spend more, that it did not pay expenses. (The paper from the first, has only paid about two-thirds of its expenses—not to mention the additional cost of Supplements during the last six months).

Fourth: The truth is worth more than gold, and its price is above rubies, and doubtless there are some who could as well pay one hundred or one thousand dollars, as others could pay one dollar; and the new terms will place the responsibility where it belongs—with each one of us according to our several ability.

Fifth: If it is the right way as we believe it should be followed regardless of consequences, and will be. If the means necessary for its publication become exhausted, the paper will stop. We will not go in debt, neither will we ever beg It is the Lord's business; He is rich—"all the gold and silver of the mountains are his, and the cattle upon a thousand hills," and if he does not supply necessary means, we should know of no better way of judging that he wished the paper discontinued. Therefore,

READERS TAKE NOTICE

that all moneys due and in arrears on subscriptions are now stricken out, and all who desire "ZION'S WATCH TOWER" continued, will please send word immediately,

Brethren and sisters who have heretofore taken subscriptions for this paper, will please notice the change and hereafter *collect no money*, on account of this paper. If disposed, they may take the addresses of those who *desire* and request the paper, and forward the same to this office. *All free will offerings* to the WATCH TOWER, should be sent direct to its office.

HIS HOLY NAME TO BEAR

Oh! patient traveler in life's narrow way,
Tempted and tried, with hardly strength to pray,
Rejoice! thy rest is near.
Think what the Lord to those he loves will give,
To share his glory, and with him to live,.
His holy name to bear.
The name which highest angel may not own,
Which, with his waiting bride He'll share alone,
She whom He loves to bless.
Upon His heavenly throne by love installed,
This is the name wherewith she shall be called,
The Lord our righteousness.
I know that steep, and narrow is the way,
And shadows sometimes hide the light of day,
Till our feeble faith is tried;
But if with *Him* we're crucified; if for *His* sake
We suffer loss, with Him our portion take,
We shall be satisfied.
Though *now* the *cross* is ours, and we must stay
Until we hear the summons, "Come away!
The Master calls for thee;"
How blessed then, to lay the cross forever down,
And in its place receive the victor's crown,
To wear eternally.
Lord, guide our feet each step through life we pray,
Grant we ne'er may wander from the narrow way.
That leads to life unseen.
Then let us gaze upon thy glorious face,
Thou blest Redeemer of a ruined race,
Without a vail between.

—MRS. A. AGENS.

* [Last appearance of list of regular contributors, which previously appeared in each issue.]

† [First appearance of this paragraph, which subsequently appeared in each issue.]

ANOINTED TO PREACH

"The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings (gospel) unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year (time) of the Lord, and the day of vengeance of our God." Isa. lxi. 1.

This prophecy Jesus quoted (Luke iv. 18.) and applied to himself and his work. We found that he was thus anointed when, at 30 years of age he had reached the perfection of manhood, having presented himself to his Father —a living sacrifice; indicating his surrender or death by being baptised of John in Jordan, and symbolizing his faith in the power and will of God to raise him from the tomb to *newness* of life—as a spiritual being. It was *because* John had been a witness of this anointing of Jesus, that he bore record, saying—"And *I saw*, and bare record, that this is the Son of God." John i. 32-34.

We next inquire—Of what value to Jesus was this anointing?—and find answer that it was of the utmost importance: though he had been a spiritual being yet he had given that up when he took our nature, which is not spiritual, but human; consequently he no longer had a spiritual body, but a human or fleshly body—in fashion as a man. Understand us; we believe that there was no *sham* or *pretention* in this matter—no false pretence on the part of the Father and Jesus: we believe that Jesus actually *gave up* entirely and forever, his existence as a spiritual or heavenly being, changing or transferring *it* for a human or earthly existence. [We state the matter thus plainly because so many have the idea that Jesus retained his spiritual being, merely covered, or concealed under the guise or pretence (deception we should call it) that he was a man. Such are continually in trouble and difficulty to explain away the statement that "He was tempted in all points *like* as we are, yet without sin," and the temptation of the devil in the wilderness, etc.

Now, if he really took a human nature and became a man, we can understand *how* he that was rich (in a better state or condition), for our sakes *became poor*, that we, through his poverty, might become rich. If he merely left his riches for a few years to return again, and never really gave up his right or claim to them, then he did not *become poor*, but only appeared or pretended to do so.

But we prefer to take it as it says, and believe that God is *true*, though it contradict a great many men's theories—He who was rich, became poor—He who was a spiritual being, became a human or earthly being; not a depraved and death-condemned human being. No; having done no sin, it would have been unjust in the Father to have placed him under sin's penalty—"the bondage of corruption" —death. No; though of our own nature, he was the *perfection* of it, and stood on precisely the same plane that Adam occupied before sin, abundant arrangement being made for this in his miraculous birth.

When he had reached the perfection of *manhood* (thirty years), knowing why he had taken that nature—that it was not because he wanted to be a man and live on earth, rather than be a spiritual being and live in heavenly conditions—but that he might carry out the Father's plans, and redeem mankind from death, by giving himself a ransom for them, that "as by *man* came death, by a *man* also, came [the right of] resurrection of the dead"—that "as by one man's disobedience many were made sinners, so by the obedience of one (*man*) shall many be made righteous." Rom. 5:19.

This was necessary, for according to God's own arrangement of an eye for an eye, a tooth for a tooth, and a life for a life, none but a human being *could* redeem or pay the ransom for humanity, and hence the necessity that he who was rich should *become poor*.

As we have seen, Jesus understood the object of his having become a man, and hastened at once to fulfill it, saying, in the language of the prophet, "Lo, I come! In the volume of the book it is written of me to do thy will, O God." The Father's will was that that *perfect* being should freely deliver himself up to death as a ransom for us all. Did Jesus do this? Yes, everything was consecrated—a living sacrifice, there at Jordan—in the symbolic water baptism. Earthly life was henceforth to be surrendered and spent daily and hourly until it would ALL *be gone*—swallowed up of death—a ransom for many.

But, having *given up* his life, unless it was a mere sham and pretence, his existence must have forever ended, says some one. We answer, Yes: he gave all he had. (Matt. 13:44.) But the Father's promise, which he well understood, was that if he were obedient in this matter, "even unto death," He, the Father, would *create him* again—a *new creation*, different from the *human* creatures, and though spiritual also, yet different from and higher than the *angelic* creatures; in a word, he would highly exalt him—though before he became a man he had been the chief of all God's creation—"the beginning of the creation of God." Yet if thus obedient unto death, he was to be *exalted* far above all, and to a higher position and condition than he himself had previously enjoyed—to become a partaker of the DIVINE NATURE, a sharer of the Divine *Glory, Honor and Immortality.*

The value then of the *anointing*, was, that by it the Father gave witness that the sacrifice was accepted; it was the *seal* or evidence to him that the Father would give him the promised DIVINE NATURE when he had finished and fulfilled the covenant there made, when he had *actually* given his life. And it was more, it was the power of God, which dwelling in him, enabled him not only to know the *Father's will*, but also to do it. Thus, because he had entirely laid aside his own *will*, the Father worked in him both to *will* and to *do* of his good pleasure, so that he could and did say, "Not my will, but *Thine* be done."

It was of this indwelling spirit or *power* of God, that Jesus spoke, when he said: "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." (John 14:10.) And it was not *merely* because he was a perfect man, while all others were imperfect, but also because his words were indited of the indwelling Spirit of the Father, that men said of him: "Never man spake like this man."

Does any one question this? We refer to Peter's words (Acts 10:37-39) "That word ye know, which was published throughout all Judea, and began from Galilee, *after* the baptism which John preached—how God *anointed Jesus* of Nazareth with the Holy Ghost, and with power, [thus constituting him Jesus the *Christ*, which means Jesus the *anointed*,] who went about doing good and healing all that were oppressed of the devil; for God was *with* him, and we are witnesses."

But another result of the *anointing* was that in consequence of his sacrifice, already *reckoned complete*, (by which he ransomed mankind,) he was permitted to preach or declare the *good news*. He was

"ANOINTED TO PREACH."

To him who so loved the world as to surrender his life for them, it must have been a great pleasure to be permitted to declare to the ones being redeemed, the *good news* of the blessing to result to them, and so Jesus preached.

We next inquire as to the exact doctrines which Jesus was *anointed* to preach, assured that if we can understand it we shall get the cream of all true doctrine and the essence of all correct preaching. Was he anointed to preach that every one who did not believe in the "shorter catechism" and the eternal torment of nine-tenths of the human race, would himself be condemned to never-ending torments? No. Was he anointed to preach such a torment as being the doom of any of God's creatures, no matter how wicked, no matter against how much light they had sinned? No, the prophet knew nothing about such preaching commission. Where then did the preachers of today get the authority to preach these doctrines, and to make them the back-bone of all their teachings? Not from the Law or the Prophets, or the Gospel (*good news*) of Jesus and his Apostles, we are sure:—probably from the "tradition of the elders," and the creeds formed in the "dark ages," when God's people began to get free from what Luther called "the dung-hill of Romish decretals." But what, according to the prophet, was Jesus anointed to preach? The prophet answers us: "To preach the good news to the meek." What is the "good news?" It is "Liberty to the captives, and the opening of the prison to them that are bound."

How singular—did Jesus tell of the emancipation of slaves —of the freedom of the serfs of Russia, or the negroes of America? And did he preach that there would be a general discharge of all culprits in states prisons? Surely this last would not be "*good* news."

Ah no my brother; it was slaves—bondmen and bondwomen of another sort whose freedom he proclaimed. All mankind are slaves to sin, bound and crippled by the various maladies which sin brought upon them; and millions had gone down in the great *prison house*—the tomb. These were the captives and this the prison, and of *no others* did Jesus preach. But did he in his preaching ever refer to these and preach deliverance of these captives? Yes, oh yes, repeatedly; hear him: "The hour is coming, in the which all that are in

the graves shall hear his (Jesus') voice and shall come forth." *"The dead* shall hear the voice of the Son of man and they that hear shall live." (John 5:25, 28.) Again, "I am the *resurrection* and the life."

As Jesus preached freedom from evil maladies, and death, he exemplified the power and authority of his preaching by "healing all manner of diseases," raising the dead to life, and turning sadness and mourning into gladness and joy, giving "beauty for ashes." All of those miracles and all of Jesus' preaching was but the proof or exemplification of the power by which the great *work*, not yet commenced should finally be accomplished. The apostle indicates this when he says concerning Jesus' miracles—"These things did Jesus and manifested forth [before the time—the Millennial age] his glory." (John 2:11). Thus did Jesus preach by word and illustration the *coming* emancipation of mankind from the thraldom of disease and death—"liberty to the captives and opening of the prison to them that are bound."

But while Jesus had this general proclamation of *deliverance* for the world he had a special message to some—viz.: an invitation to those who would, to enter in at the strait gate and the narrow (difficult) way, and become with him joint heirs to *"Glory, Honor and Immortality."* Of this way he truly said—"Few there be that find it." And foreknowing that few would take up their cross and follow him, he called those who would do so and thereby become heirs of the kingdom which God had promised, *a little flock*—saying: "Fear not, little flock; it is your Father's good pleasure to give you the *kingdom.*" And this feature of Jesus' preaching is mentioned by the prophet—"To appoint [promise] unto them that mourn in Zion [the repentant] to give unto them . . . . the oil of joy for the spirit of mourning; (this is the promise of the *spirit* to all who truly turn to God. *Oil*, is a symbol of the spirit. Thus the "little flock" is promised a share of the same *anointing* as their head—Jesus,) that *they* might be called trees of righteousness, the planting of the Lord that he might be glorified."

Thus did Jesus preach the *"good news"* in two parts—First to the world a restitution of all things by a resurrection—illustrated by his miracles; and second—the great prize and blessing obtainable by those who will *now* walk in "the narrow way" *illustrated* in his own person, for he set us an example that we should walk in his footsteps.

THE CHURCH ANOINTED

The anointing spirit power which came first upon the head was due and did in due time (Pentecost) come upon the church which is his body. And the anointing which she there received abideth in her. (1 Jno. 2:27.) Why was the church *anointed?* The word answers—that she might share with her Lord in the present time the dishonor and sacrifice and in the coming age of glory be joined with him in glory and power. And more—as he was *"anointed to preach the good news"* so must we, his body, be anointed to preach the same gospel with its same two parts—viz.: that for the world—freedom—restitution through ransom and a resurrection; and for the little flock who follow the Lamb—the kingdom, through the ransom and consecration.

This is all of it, just what it is called—*"good news."* It is what the apostles preached "that there should be a resurrection of the dead both of the just and the unjust." (Acts 24:15.) They "preached through Jesus (because of the ransom he had paid) the resurrection from the dead." Acts 4:2 and 17; 18:32; and 23:6.)

The news was so *new* to them and so *good* that the Pharisees and religious teachers could not believe it to be true; they had become so accustomed to binding on mankind *burdens* which they did not help to remove, (Matt. 23:4) that though the common people "wondered at the *gracious words* (words of *love* and promises of release from death,) which proceeded out of his mouth," the *church authorities* were *"grieved."* Thus it still is and ever will be—the preaching of the cross and its value as the price of the peace of all sinners, has always been to all but those *anointed* to preach it—"foolishness."

WHO ARE TO PREACH?

We answer, All who receive of the anointing spirit and are thus recognized as members of the body of Christ (the anointed.) Of each member it is true as of the *head*—"He hath anointed me to preach the gospel." We have each gifts and talents differing from the other and none of us are like our head, *perfect*, but each is responsible for such and so much preaching as he can do. Some can preach to multitudes; others to the twos and threes; others from house to house; others can drop a word in season; others can distribute tracts; others can give of the consecrated money entrusted to their stewardship to help others preach. Some can do several of these things, and some can do all of them, and *all* can and should preach by their life and customs the power of the good news to transform, for we are all living epistles, known and read of all men.

Are you preaching? We believe that none will be of the little flock except preachers. Are you preaching with all your talents and all your might? If so, you will by-and-by hear the words: "Well done, good and faithful!" If not, begin now; remember that you consecrated your all before you were *anointed*, and now you cannot be an overcomer and keep back *part* of the price. (Acts 5:4.) Paul says: "Ye know your calling, brethren." Yes, we were called to suffer with him and to proclaim that *good news* now, that in due time we might be glorified and perform the things now preached. We were not *called, nor anointed* to receive honor and amass wealth, but to spend and be spent, and to *preach* the good news. Let us give all diligence to make our calling sure and to perform that for which we were anointed.

FUTURE WORK AND GLORY

If Jesus was anointed of the Spirit to preach coming blessings and freedom to Death's captives, tell me was his preaching (and ours) true? Will there ever be such a wholesale release? Yes, oh yes. "As in Adam all die, *even so* (*unconditionally* so far as they are concerned) in (or by) Christ, shall *all be made alive."* But the *preaching* of the good news comes before the performance of the blessings promised. Now the preaching is going on "to the meek"—those willing and able to hear, in order to develop from among them the body of Christ, the joint heirs.

This work is almost finished, and soon the actual blessing (instead of the *promise*) will be given. Then we shall have Jesus' words fulfilled: "Greater works than these shall ye do." The works which Jesus did were raising the dead, healing the sick, opening blind eyes, etc., and none of the disciples ever did greater works, hence the application of this language applies to the Millennial Age, and the great works there to be performed, of which Jesus' miracles were but illustrations of a less important character. The work of the coming Glory Age, opening the eyes of men's understanding, that they may understand the truth; the unstopping of the deaf ears that they may hear and know of "the love of God which passeth all understanding;" the making whole of the sinsick, and the healing of the morally lame and crooked, are surely *far, far* greater things than the temporary healings which Jesus accomplished and which served only to *show forth* his (coming) glory.

But some one inquires: What means the prophet when he says he shall "proclaim the acceptable year (period or time) of the Lord and the day of vengeance of our God?"

The acceptable time is this Gospel Age, during which, if any man hear the *good news* and fully consecrate himself to God, a living sacrifice he will be accepted and made a joint heir with Jesus Christ our Lord. It is an *acceptable* time in that, during this age, God accepts of all such sacrifices. And it ends with this age because the little flock will be complete, and no more will be *accepted* to the DIVINE NATURE.

The day of vengeance of our God is the time of fire, or purifying trouble, in which the world and all the church, except the "little flock," are to be tried and purged, and made ready for the blessings of the Millennial Age. [It is this *Day of the Lord,"* in which, from the prophetic evidences, we believe we have been, since 1874, and which we believe will continue with increasing severity—first, on nominal Zion, and secondly, upon the world, until 1914, the first seven years of which, as heretofore shown, are years of favor and end in October of this year.]

Jesus, in applying this prophecy to himself, stopped in the middle of this paragraph, and said nothing relative to the "Day of Vengeance," because it was not then *due.* The Spirit, through the Word, now shows it to be *due.* We believe, and therefore now declare it.

How intimate a relationship this shows between Him, as head, and us as the body of the Lord's anointed. The special work of announcing this "Day of the Lord"—"Day of Vengeance," being done now, because now due, is mentioned as being part of the *good news* proclaimed by the Lord's anointed. It is *good* news only as we are able to recognize the blessed results God intends shall follow afterward.

God having called us to preach the Good News, let us see to it that we do his will, and with Paul, we should feel, "woe is me if I preach not the Gospel." But if you are filled with the subject this privilege will be your greatest pleasure and chiefest joy, and you can truly say:

"I love to tell the story."

BEHOLD! BEHOLD!

"There standeth one among you whom you know not."—(John 1:26.)

How difficult a thing it seems, to believe spiritual things; that is to say things belonging or pertaining to spiritual beings or conditions. Our experiences as men—earthly beings—are so constant that our ideas are apt to be entirely from that standpoint, while only those who are separated from the earth by their hopes and ambitions, and who are continuously making spiritual things their study, are able at all to appreciate them, to rightly divide truth and discriminate between earthly and spiritual things.

How few there are who know that there is a natural (or human) body and there is a spiritual body; their only idea of organization is drawn from their daily experiences; they never saw any person whose body was not flesh and bones and blood and therefore they do not believe that there could be a being differently constructed. This is human reason unguided by the Spirit and consequently it frequently finds itself in direct conflict with the "Sword of the Spirit—the word of God" (Eph. 6:17.) For instance, they can tell you they say, just exactly what they will be like in the future—that is just like what they *are now* except free from present weaknesses and ailments; and they know too just what Jesus will be like; they say he will be just as he was when crucified, the same wounds in hands feet, and brow, etc., for they insist that it is *"This same Jesus,"* who shall come and reign. Now, we do not blame those who cannot *see spiritual things* for looking at and imagining everything on the earthly plane, for we know (The Spirit declares it—1 Cor. 2:14.) "The natural (human) man receiveth not the things of the Spirit of God—(they are foolishness unto him,) neither *can* he know them because they are spiritually discerned." But to those who have a spiritual eye to *see* and a spiritual ear to hear we would say: Paul teaches such that there will be a complete change from natural (human) to spiritual conditions on the part of that "little flock" to whom it is the Father's good pleasure to give the kingdom which *"flesh and blood* cannot inherit." —(1 Cor. 15:50.) So great a change we repeat, that "it *doth not* yet appear *what* we shall be." The spirit-begotten Apostle knew of the human nature and human body, and if we were to be changed to the perfection of humanity he well knew how to so express it, but knowing all this he positively asserts that after the *change* it will be a spiritual and not a natural body, and that "it doth not yet appear *what*" a spiritual body is or what may be all of its powers—but "we shall be like Him." It follows then that Jesus will be different from what *he was* also, so different that Paul intimates that though he (and he *only*—1 Cor. 15:8) had seen him after *his change* he could not describe him,, and we could not understand what our change will be, or what his was, until changed and made "like unto Christ's *glorious* body."

Who says that the body with nail prints in the hands and feet was Christ's *glorious* body? Certainly there is no one who has his senses exercised in spiritual things who cannot see that "the body of flesh"—"the likeness of men"—"the form of a servant" was not His glorious body, but the one taken in order that "He . . . . might taste death for every man."

If then, Jesus took a human nature and form that "as by *man* came death, by *man* also might come the resurrection of the dead," (1 Cor. 15:21) and if we are told that he has now another nature and spiritual form, shall we not recognize *two*—first the natural (human) afterward the spiritual? It was *the man* (anointed Jesus) who *died* for our sins; but he is a *man* no longer; he is now a spiritual being. He as a *man* was "obedient unto death even the death of the cross. Wherefore, God also hath hightly *exalted him"* (Phil. 2:9) and his is no longer the human nature and form, but the *Divine.* He is *now* a glorious body—"the express image of the Father's person—of the invisible God," "whom no man hath seen nor can see." Paul *as* one born (resurrected) before the time was granted a *glimpse* of the glorified Jesus, which destroyed his natural sight.—(1 Cor. 15:8.) Can we doubt as to the time when Jesus received these forms? Was not the natural born of a woman, and after thirty years of growth in wisdom, stature, etc., did not the human reach its perfection? Did he not immediately (when thirty years of age) consecrate that human nature a sacrifice for the world? Was it not accepted of God, and did not the Father testify to the acceptance of that sacrifice by anointing and filling the man with His Spirit? Was not that anointing the begetting of the man Jesus to the Divine spiritual nature? Were not the three and one-half years of his ministry, years of the crucifying of the flesh or (perfect) human will of Jesus? Did he not finish the sacrifice at the cross? Was he not raised from the dead the third day? Was not that called his birth—"The first-*born* from the dead"—"First-*born* among many brethren," etc.? Was that said to be a birth of the flesh or of the Spirit? If then He is said to have been born of the Spirit, how say some among you that he was still *flesh—human*—does not the Word record that "That which is born of the *flesh* is flesh, and that which is born of the Spirit *is Spirit"?* John 3:16. Was he not sown a natural body"—"raised a spiritual body"?

If then Jesus is and has been since his resurrection a spiritual body, why should we look for him to be a fleshly body at his second coming? Do you know of any place in holy writ where it says he will be changed so as to become *again* a human, earthly, fleshly body? Is it not foolish for those who have been somewhat enlightened by the Word of God to expect that Jesus will come in the *flesh*—to be seen of the earthly *eye?*

Have any ever seen spiritual beings—God, or Angels, or Devils—with the human eye (except as a miracle has occurred which specially revealed them as recorded in the Scriptures)? Did any astronomer sweeping the sky by day or by night with powerful telescope ever see those (angels) whom Paul declares are "ministering spirits sent forth to minister for those who shall be heirs of salvation"—or did they ever see Him who is called "the Devil"—the "Prince of this world"—"the Prince of the power of the air?"

But does some one object—Did not the Angels say, "This *same* Jesus shall come"? Yes, we answer as frequently before; yes, it will be so; but was it the Jesus born of Mary, or the Jesus born of the Spirit, a spiritual body, a quickening spirit, of which the Angel spoke? You answer that it was he who was raised by the power of the Father to the perfection of spiritual being; and we answer, Yes, *this* same (spiritual) Jesus shall so come in like manner as he went away—unknown to the world who were eating, drinking, planting, and building and knew not.

So we believe he has come again, not a man but a Spirit, not a man's form of flesh—but a Spirit's form—a *spiritual body.* Now none can *see* him present but those who have spiritual eye-sight and are looking. Some who are thus looking can now see him—the eyes of their understanding being enlightened by the light shining from the more sure word of prophecy: Such walk by faith and not by sight, and may well endure "as seeing him that is invisible" to humanity.

Our mission—those who see the *present one*—is to declare Him to the nominal church—the *ripe wheat* of which, we expect will hear and recognize, while others will in this respect be blind. Our position is much like that of John the Baptist at first advent of Jesus when he came in the flesh to "Israel after the flesh." John introduced him—announced him as the "Lamb of God" who would take away the sin of the world. So we announce him now to the Spiritual Israel as the Lord of life and King of Glory.

When addressed by the leading men of the fleshly house as to his business and his right to preach outside the pale of the Jewish church, he declares it to be his special work to bear witness to the light and the truth of the *presence* of Jesus the Lord's anointed. So too when we are asked for our reasons, they are these: that the King has come and is calling for the joint-heirs and they must needs be made aware of his presence. Now as then it is true, that "There standeth one among you whom you know not." Behold, see, but *"look* not at the things that are seen, but at the things that are not seen; for the things that are seen (by the natural eye) are temporal, but the things which are not seen are eternal." —(2 Cor. 4:18.)

Though you cannot see the "reaper" you can see his work going on around you in the nominal church—the wheat and the tares—the real and the imitation must be and are being separated, that in due time the wheat may "shine forth as the sun in the kingdom of their Father"—which flesh and blood cannot inherit.

This recognition of the Lord's *presence* we understand to be the sanctifying and essential truth necessary to the perfecting of the saints now living, and ability to perceive it, the test of spiritual sight *now,* even as at the first advent: Then, the test was not whether the Jewish church believed the Prophets—that the Messiah should come sometime, nor whether they believed that that coming would be soon, for we read that "All men were in expectation" of His coming; but the test to them was, would they believe in His presence, in a way they had not expected Him to come. So now the test is similar—not who believes Jesus is *coming*—but who can see Him to be *present;* and only those possessed of spiritual sight can *see* Him. "There standeth one among you (*in* your midst) whom you know not."

THE TABERNACLE

THE LAMPSTAND

"And thou shalt make a Lampstand of pure gold: of beaten work shall the lampstand be made; his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same. And six branches shall come out of the sides of it; three branches of the lampstand out of the one side, and three branches of the lampstand out of the other side; three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower; so in the six branches that come out of the lampstand . . . their knops and their branches shall be of the same; all of it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof and the snuff-dishes thereof shall be of pure gold. Of a talent of pure gold shall he make it with all these vessels. And look that thou make them after their pattern, which was showed thee in the mount." Ex. xxv. 31–40.

Light has ever been symbolic of that which brings joy and gladness, while by common consent night and darkness have been put for ignorance and its accompanying misery. We find all about us in nature that light is the cause of the most beneficial results, so very early in the world's history among those who were in moral darkness, light, fire, the sun, moon, &c., became objects of worship and were adored either as symbols of a god or as gods in visible form. The natural man has ever been desirous of some visible manifestation; he seeks to walk by sight; only the just—the spiritual—walk by faith. Perhaps it was for this reason mainly, that Jehovah saw fit to give so many typical forms to the children of Israel. The nations around them all had their objects of sense which, placed where they could often see them, satisfied the eye and gave them contentment. How often we have seen children, who, not satisfied with knowing that their mother was in the house, must follow her from room to room, refusing even to have a door shut between them. So we find even in this age those who must have crucifixes, pictures, relics, &c., to fill the eye, and satisfy an untutored conscience. We might come nearer home and speak of those who think there is neither life nor power without a mourners' bench and a great deal of noise and excitement, but we remember that there are true children who are but children, and we would not offend the least. However, noise is not power, and as we are speaking of light, and of light as a symbol of God, it might be well to say that although it is one of the most powerful forces in nature, it is one of the most quiet. Bonar, who has written so much that is pure and true says:

"The light is ever silent;
It sparkles on morn's million gems of dew,
It flings itself into the shower of noon,
It weaves its gold into the cloud of sunset,
Yet not a sound is heard; it dashes full
On yon broad rock, yet not an echo answers.
It lights in myriad drops upon the flower,
Yet not a blossom stirs; it does not move
The slightest film of floating gossamer,
Which the faint touch of insect's wing would shiver.
The light is ever pure,
No art of man can ever rob it of its beauty,
Nor stain its unpolluted heaven lines.
It is the fairest, purest thing in nature;
Fit type of that fair heaven where all is pure,
And into which no evil thing can enter;
Where darkness comes not, where no shadow falls;
Where night and sin can have no dwelling place."

The first recorded words of Deity are, "Let there be light." It seems to be a pre-requisite in the formation and development of the natural, and our hearts seeking spiritual light and growth, echo the cry: "Let there be light." Whither shall we go? as God is the source and fountain of all life and love, so is he the source of all light. To us he manifests himself through his Words. Not the written Word alone, but its author Jeses, "The Word of God." "This is the true light which lighteth every man that cometh into the world." "In him was life and the life was the light of men."

The lampstand then primarily typifies Christ, and consequently in some sense every true member of the Christ body. Light is peculiarly expressive of the character of God and of his people. "God is light," says the beloved John. James calls him the "Father of lights with whom there is no variableness, neither shadow of turning, Jesus said, "I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life." Of his followers he says, "Ye are the light of the world." The lampstand beautifully symbolizes Christ as the hope of our fallen race. It stood where there was no other light. Christ is the light of life. It had seven branches typifying perfection, or as seven is a symbol of that which is complete and entire, it represents Christ as the embodiment of light, not only the truth, but the whole truth, the fullness of God.

Light is composed of the seven primary colors, thus symbolizing Jesus as the one altogether lovely. The beautiful rainbow—the seal of promise—is but an individualizing of the pure white ray; so the hope of the world and the promise of its eternal preservation is in the manifestation of the various beauties, the ineffable glories of the immaculate one; that concentrated beam of heavenly light which piercing the dark clouds of despair, reflects even from the storm drops a vision of hope and a pledge of the covenant of mercy.

Majestic sweetness sits enthroned,
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair
Who fill the heavenly train.

"And he made the lampstand of pure gold; of beaten work made he the lampstand. His shaft, his branch, his bowls, his knops and his flowers, were of the same." Ex. xxxvii. 17. We feel almost discouraged sometimes at the rough handling we seem to receive—the knocks and the blows. We forget the branches must be like the shaft—all of *beaten* work. No machine-made lords of the flock, no church ornaments cast wholesale in a mold, about this lampstand; as is the shaft so are the branches—all of beaten work. In its structure there was a knop and a flower, in continuous succession, typifying the beautiful graces of a Christ-like spirit accompanying the solid fruit of a christian life: a sort of combination of faith and works. It would also represent a vigorous ever-developing plant, always blooming, continually fruit bearing; like the trees growing by the river of life, yielding their fruit every month.

The Tabernacle as we have seen contained wondrous things, but as there were no windows in it, they would have been unseen, but for the lampstand. The well furnished table of shew bread with its typical spiritual food, ever fresh and fragrant, was unknown to natural light; hidden to those without. Here was the Altar of Incense and the way to God, but the world by wisdom (natural light) knew not God. As Paul said to the Athenians, groping in darkness "they seek God, if haply they might feel after him, and find him, though he is not far from each one of us." In their blindness they erect an altar inscribed, "To the unknown God." In our day men still erect altars to baseless creeds and isms, and sacrifice themselves upon them. Thank God that we can say: "With Thee is the fountain of life; in thy light shall we see light." Psa. xxxvi. 9.

The furniture of the Tabernacle was all made of wood covered with gold, excepting this piece, which is frequently called the pure lampstand by way of pre-eminence. Like the laver it was made of one material; like the laver its dimensions are not given. They both evidently symbolized the illimitable truth of God, pure and unalloyed, able to stand alone without help of human reasonings and imaginings. For long years men have been trying to excuse God's character, his dealings and his word. The truth requires no bolstering; keep it pure and you keep it safe. The poet has said:

"Truth crushed to earth will rise again;
The eternal years of God are hers."

To be eternal it must be pure; it is a universal law.

The laver and lampstand being without dimensions, would seem to typify the fact—O that creed worshipers might see it—that truth like its author is boundless. The various sectaries scattered along the stream of truth ever flowing from the throne, have built little mud dams in the sand and have fenced off a little of the stream; and claiming that they had secured it all, have covered it up carefully from the light and air, until what should have been to them a well of life, has become a veritable frog pond. Rev. xvi. 13; xviii. 2.

In this age the Word is the lamp (Psa. cxix. 105; Matt. xxv. 1.) and the church is the lampstand; (Rev. i. 20.) but we think it will not always be so. Jesus said to his followers, "Ye are the light of the world," and he evidently in-

tended that his light should shine through and be reflected by us; but in a deeper sense will we be the light of the world, when, made partakers of his glorious body, we shine forth as the sun in the kingdom of our Father. Matt. xiii. 43.

After the earthly Jerusalem has been restored, the heavenly Jerusalem will be its source of light and law and will shine through it (the earthly) upon the nations. Isaiah (ii 23) tells us that after the kingdom has been set up—"out of Zion (the heavenly) shall go forth the law and the word of the Lord from Jerusalem," (the earthly). Before this takes place however, Jerusalem must first hear the cry, "Arise, shine! for thy light is come and the glory of the Lord is risen upon thee." (Isaiah lx.) This explains what John says of the new Jerusalem. The Lamb (Head and body) is the light thereof. (Also, Isa. lx. 19-20.) It is evidently this heavenly company, the united and perfected body of Christ, that Malachi alludes to as the sun of righteousness that shall arise with healing in his wings to bless first the Jewish people and ultimately every man that cometh into the world. John i. 9.

The lampstand seems to have been modeled after the Almond tree with its knops, flowers and nut-like bowls. The Almond is remarkable for its early blossoming (sometimes even in January) the flowers appearing before the leaves. The Hebrew word for Almond is from a root which signifies *"to hasten,"* being thus descriptive of the tree which hastened to put forth its blossoms in spring. Hence, it was regarded by the Jews as a harbinger of spring. The lampstand would thus symbolize the church of the *first-born;* and the appearance of this company arrayed in beauty, the surety that the winter is past, that the time of the singing of birds is come, that soon the voice of the dove will be heard in the land. The nations of course, will not see the church of the first-born until the eyes of their understanding are opened, which will be after the time of trouble has prepared them for the reception of the truth.

While Christ and His bride are clearly the light of the future, in this age we are dependent on the written word which is a lamp to our feet and a light to our path. (Ps. 119:105.) In one of the visions of Zechariah, (ch. 4) he saw a golden lampstand between two olive trees from which through golden pipes flowed the needed oil. The Angel explained that these lamps did not burn by human wisdom or knowledge, "not by might, nor by power, but by My Spirit; saith the Lord of hosts." The prophet was further told that "these are the two anointed ones, (Heb., *sons of oil*) that stand by the Lord of the whole earth." This helps us to understand the symbol of the two witnesses in Rev. xi. for it is written "these are the two olive trees, and the two lampstands standing before the God of the earth." Thus we perceive they are the Old and New Testaments; the sources of light from which the church, (the spiritual channel,) must draw her supply of oil. These witnesses were to be clothed in sackcloth (symbolic of mourning and probably of the clothing in a dead language, *Latin*) during 1260 years, while they testified for God. They were killed in the Babylonian city—Rome—and exposed in one of her ten streets—France—during the three and one-half years (1793 and onward.) Since then, they have been caught up to heavenly places in symbolic language—a position of honor and power, and translated into nearly every tongue have witnessed to all nations as Jesus foretold.

The lampstand was the *only* light available to those in the Tabernacle. This shows us plainly where we must go for all our light. What if none of the rulers or of the Pharisees have believed? Why should they? Very, very few of them have entered into the presence of the lampstand. The butterflies love the sunshine. Let us be followers of Him who walked in the midst of the seven golden lampstands. He was there to trim and furnish the light; let us rejoice and walk in it.

Walk in the light! thy path shall be
Peaceful, serene, and bright;
For God, by grace, shall dwell in thee,
And God, Himself, is light.

W. I. M.

DO YOU LOVE GOD?

"By this we know that we love the children of God, when we love God and practice his commandments." 1 Jno. 5:2. Diaglott.

This does not read as is generally supposed; it does not say we know that we love God because we love his children, but almost the reverse: We love the children because we love the Father. In a word, it is through our relationship and union with our Head, Jesus, that we are permitted to partake of the spirit or mind of the Father, and that spirit is the spirit of Love—love toward all that is good and noble and pure and just, and consequently, *hatred* of all that is impure, sinful, and opposed to the things loved—"hating iniquity"—loving righteousness.

If then you love God and have become a partaker of His spirit, ("Let the same *mind* [spirit] be in you which was also in Christ Jesus, our Lord")—"if the spirit of Christ dwell in you," you will love all things in which there is *any good* and hate all evil, because it is opposed to good. And not only so, but as John expresses it, if we are entirely surrendered to God and to obedience to his will, those to whom we will be especially drawn and whom we will especially *love* will be those who are begotten of the same spirit—who also love righteousness and hate iniquity.

How you have proved this in your own experience: You met a stranger and before you were aware you were acquainted; you recognized in each other the spirit of Christ and not the spirit of the world, and this was the basis of fellowship. But how shall we know whether the ones you love are the children of God or not? Perhaps you love worldly people, or perhaps you love moral people who are not *new creatures*, best. How can you tell? By the Apostle's rule: "By this we know that we love the children of God"—if we love God supremely.

But does some one say: "How can I know that I *love* God supremely?" We have heard dear Christians pray: "Oh, Lord *help* me to love thee," and we remember a sweet hymn which says: *"Let* me love thee." And we wish that all who are the Lord's might realize that love to him is not a *gift* to be prayed for, and not a thing which is given to us, but a thing which we ourselves must develop. The basis of all love for any person or thing is knowledge. You can only learn to love good and hate evil by becoming acquainted with them; so the way by which we come to love God is by becoming acquainted with him. We cannot become *personally* acquainted with him, for no man hath seen God, but we can and do become acquainted with his spirit—his mind—as we see it manifested in Christ Jesus, our Lord, and through the apostles, and through those who are entirely consecrated to him now living in the world. And the more we see of his spirit—its *meekness, patience, long-suffering, charity—love,* the more we come to *love* Him who is in the fount or source of all this—for we realize that God is love.

Nor is this the only way we can learn of God's spirit, for as we look in His Word, (having come into harmony with him and consecrated ourselves to him) the spirit of God is more and more revealed to us as we come to see his great and loving plans therein recorded; and the more we see of perfection and beauty and love in the *plan*, the more we will admire and love the great planner—our Father. God desires all his creatures to become acquainted with him (and in due time will cause "the *knowledge* of the Lord to fill the whole earth," in order that all may have an opportunity to *love* him—"for his mercy endureth forever") but now during this "present evil world," or time while evil is allowed to reign, he is revealing himself only to those who have eyes to see and ears to hear, *and who use them.* If then we would love, we must know God; if we would know, we must make use of the instrumentality and search the Scriptures for his plan and will, and *seek* to know what is "that good and acceptable and perfect will of God."

In the verse following the one above considered, the apostle lays down a rule by which we may *know* whether we really *love* God or not, viz: "For this is the love of God: that we keep his commandments, and his commandments are *not* burdensome."

Are you in the Lord's hands—are you seeking to do his will? If so, what motives actuate you—*love,* or *fear?* If fear, your service will be a drudgery; you may perform, but it will be a *burden* and a continuous effort to render obedience to his wishes. If you serve God from *love* your experience will be different—it will be a pleasure to do his will; a

"Joy to find in every station
Something still to do or bear"—

a pleasure to sacrifice earthly comforts or pleasures whenever his will thus indicates.

How simple and yet how absolute is this test of whether and how much we *love* God or fear him! If we *fear* we may obey and find it burdensome but if we *love* him we keep his commands and do not find them *burdensome.*

Oh, how often has this *burdensome obedience* to God been brought to our notice! Some one whom we had supposed was serving the Lord in loving obedience begins to tell us how much he suffers for Christ's sake, and how much he bears of the *burden* and heat of the day laboring in the vineyard. No, if we have the spirit of Christ, we will not feel the commands of our Father burdensome, but a *pleasant* service, and it will be true of us as of him: "I *delight* to do thy will, O God."

If then the doing of the will of God be unpleasant to us, if it be not with us as with Paul, that sacrifice of earthly things—earthly wealth, influence, pleasures—is a privilege and a joy, it must be because we lack the *love of God,* which constrained Paul and all the apostles to reckon all these things and life itself but loss and dross, on account of the knowledge of the anointed Jesus, our Lord, on whose account we suffer the loss of all things and *consider them to be vile refuse,* so that we may gain Christ. (Phil. 3:8.)

Come then, you who *labor,* you who are *burdened* in the Lord's service, come to Him who speaks, saying: "Come unto me, ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) Come, receive of his spirit of entire consecration. Then you can with him say: "I *delight* to do thy will, O God." Thus we will know that our obedience is from *love* of God—if his will is not burdensome, but a delight to us.

THOUGHTS ON THE TABERNACLE

Editor Zion's Watch Tower:

DEAR BROTHER—I send you a few thoughts on the tabernacle and the work of the high priest. I presume all admit that the tabernacle that God commanded Moses to build was a "figure" or "pattern" of, and was designed to teach us the way into the "true tabernacle which the Lord pitched, and not man" (Heb. 8:2); also that the office and work of the high priest prefigured the office and work of Christ; and that the high priest making atonement with the blood (life) of the victim, carrying it into the most holy, "within the vail," and applying it to all that needed to be cleansed, foreshadowed the atonement by the application of the blood (life) of Christ. Therefore, the study of the movements of the high priest in his official duties is one of great interest to us who are hopefully awaiting the blessing of Him who hath entered within the vail for us.

The 16th of Leviticus gives a pen picture of the official scene. The high priest was to be attired with linen coat, breeches, girdle and mitre. "These are holy garments" (verse 10). He was to "wash his flesh with water and so put them on." [Thus clothed with *"holy"* garments —or righteousness—("The fine linen is the righteousness of saints," i. e., *holy* ones. Rev. 19:8)—he was prepared to offer acceptable sacrifice].

"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself and for his house"—*"whose house are ye"* (verse 11 and Heb. 3:6). This offering of the bullock, in its *antitype* in the body of Jesus, which was prepared for sacrifice (Heb. 10:5) was certainly for the church, the body of Christ. The shed blood (i. e., the evidence of the completeness of the sacrifice) was carried within the vail by the high priest, and atonement made. When that work was done he came out—"his house" being typically cleansed. "THEN shall he kill the *goat* of the sin-offering what is for the *people* [type of the *world,* as the *house of Aaron* is a type of the church], and bring his blood within the vail, and do with that blood as he did with the blood of the bullock" (verse 15.)

The point to which I would call especial attention is, the *going in and coming out* of the high priest. If the *first* going in, with the blood of the bullock, was for the "church of the first born," and, like the paschal lamb, affected only them, as seems clear, then the blood of the *goat,* which was not for the priesthood, but for the people, would not be *applied* until *its* blood had been carried in and sprinkled, and the high priest would again come out. It will be seen that the *law* teaches that the high priest *goes in and comes out twice.*

As the bullock represented Jesus, the Head of the church, does not the goat represent the church? As the goat followed the bullock in the sacrifice, does not the church follow her Head? Do not we "fill up that which is behind of the afflictions of Christ?" (Col. 1:24.) The Head suffered first, and the body through the Gospel age, under the control of the Spirit, as Christ in us, presenting our bodies as a living sacrifice." (Rom. 8:13 and 12:1.) If we suffer with Him, we shall be glorified with Him, and so reign with Him. (Rom. 8:17 and 2 Tim. 2:12.)

Is not then our suffering as necessary in order that we with Him may become the Kings and Priests of the world, in order to their salvation, as was His suffering necessary in order that He might be our Saviour?—it being God's purpose to bless the world, "the people," or the nations, through the Seed, Head and Body, made perfect through sufferings.

The thought, then, is, that as the bullock slain represented the sacrifice of the flesh-life of Jesus, which secured to Him the right and power to shed forth His Spirit—as the power of Eternal life—on the church, so the slain goat represented the sacrifice of the flesh life of the church which secures to her the right and power, as the Bride of Christ, to apply her spiritual power for the benefit of the people. Then it is certainly a fact that the high priest must come out and take this goat-blood (the evidence of the *completeness* of the sacrifice) within the vail, before it will affect the world. And will not Christ fulfill this when He gathers the saints to Himself and presents them before the Father? Christ coming for His saints and our gathering together unto Him is certainly the "coming as a thief," but not the appearing with Him in glory, which must be a later event. This *later* event seems to be the fulfillment of Zech. 14:5 and of the prophecy that "every eye shall see Him." (Rev. 1:7.)

If the above conclusions are correct it follows that the high priest's coming out after making the atonement for "the people" by sprinkling the *goat's* blood, is a type of the open manifestations then due—the saints being already with *Him.* Now we desire to fasten this one point, that the high priest did not *change his clothes nor wash his flesh* at the coming out from the work of atonement "for his *house,*" but after the sprinkling of the *goat's* blood, on coming out the *second* time.

It then follows that the visible or open appearance of Christ is not due *now,* that is when He comes for his saints. And one thing more is equally true that the washing of the flesh is not due until the change of garments, and therefore cannot be fulfilled on the *saints,* unless they need washing *after* they have been beyond the vail. Some are certainly locating this washing at the wrong time *according to the law.* May we be fully prepared for every event in God's order, by the sanctifying influences of the word. W. F. CARSON.

DEAR BROTHER:

We are glad to hear from you and furthermore we are glad that our views regarding the teachings of the word on this important subject are so much in harmony. Our views on this subject as expressed in previous papers, are almost identical with those you herein express; the only point of difference perhaps being that you (*seemingly*) expect a manifestation of the great High Priest, Christ Jesus the head and his body, (the church) in glory visible to the natural sight of humanity, while in my view of the matter, "the world seeth him no more" with the natural eye, but will *see* or recognize his presence and reign by the eyes of their understanding being opened by the judgments of the *"day of the Lord."* Then they all shall see *him and us* by the *light* of those judgments as we now see him by the light of His Word —our Lamp.

We agree fully that the washing and change of garments from those of sacrifice—the linen—to those of executive office of—"glory and beauty," take place after we have been changed and been presented in the Father's presence as His Bride or body. The significance of the washing and change to our mind is, that when he begins to reveal himself to those in the "court" (believers—not accounted worthy of translation —and to be a part of the Bride)—they will be able to recognize Him as the one altogether lovely; in whom all their Honor and Immortality—they will realize him as the one whose blessing is to be desired. Afterward (Lev. ix.) he goes forward to the gate and there blesses all the people (the world at large,—unbelievers) all of whom while he blesses (the work of the Millennial Age) will come to recognize Him as the one altogether lovely; in which all their hopes centre and upon whom all the covenants and promises of God (the Ephods) depend.

If we but keep closely in sight the intimate relationship and close resemblance between the bullock and the Lord's goat, it should continually stir us up to see that we are being crucified with Him if we would reign with Him, the

"Scapegoat," evidently representing that part of the church who shall be *delivered* afterward. After "*the body*" is complete He shall "*deliver* those who through fear of *death* (crucifixion of pride and self, etc.,) were all their lifetime subject to bondage"—Let us not be of this class, but as the Lord's goat—"Let us go to him without the camp (nominal church) bearing the reproach with him."—[EDITOR.]

"IT'S ALL IN THE DOCUMENT"

In conversing with an inquiring soul, who was seeking to find how he might know his sins were forgiven, it pleased the Lord to use the following illustration, as bringing before him the simple message of the gospel as in Gal. 3:13. He could not get hold of the truth in the verse, and had been told: "Now, my friend, instead of trusting just what that word reveals, and accepting your pardon upon the authority of God's word and commencing the service of God as a saved man, you are occupied with looking at your feeling or something in yourself, in some expected change of heart, as a ground of hope that you are saved. Let me give you this illustration: Suppose three men under condemnation for crime, and shut up in prison, were to receive, each of them, as an act of grace from the governor, a pardon. This pardon is a written document signed with the Governor's name and bearing the seal of state. Now upon what ground does the keeper of the prison release these three men from the penalty of their crime?"

"Why, on the ground of the pardon by the governor."

"Yes, just so. Supposing one of them should come to the keeper after having had the pardon handed to him, and should weep, and cry, and feel bad on account of his crime. Would his weeping and crying and feeling bad be the reason of the keeper unlocking the door and setting him free?"

"No; it would not. He is let go because of the pardon."

"Supposing another should come after having received the pardon, and begin to beg and plead and pray with the keeper in very earnest, touching words to be released. Would his begging and praying be the reason of the keeper's unlocking the door when he finally was released?"

"No; the keeper lets him out because he is pardoned."

"Well, supposing the third one should come after he had received his pardon, and should say: 'Now, Mr. Keeper, I want to get out and have seen the pardon, but of course before I can be released I must promise you as to my future behaviour, and here are twenty-seven resolutions and promises that I have drawn up in writing that I think will cover the ground.' The keeper, without reply, unlocks the door and he goes free. Is the door unlocked because of his promises and resolutions?"

"No; it's his pardon, and that alone, that sets him free."

"Very well; now let us pursue the illustration a little further. Let us follow these three men as they leave the prison with their pardons safely in their pockets. The first one, we will imagine, is met, not far from the prison, by the officer who detected him in his crime and was the means of his arrest and punishment. This officer knows that according to the law the man should be in prison. He does not know of the pardon provided by grace. He advances toward the man with keen, suspicious glance. How shall the released man act—what reply make to the searching question: 'Have you any right to be here? Have you been pardoned?' Let us imagine him, if we can, so occupied with himself, so lacking in confidence in the seal of the governor, as to sadly reply: 'Well, I thought I had been pardoned, but since seeing you my crime and my unworthiness come back to me, and I do not feel that I have been. I am unworthy of it, and you can take me back again where I belong. I was wrong in leaving and thinking I was pardoned.' What would you have said to that man if you had been near him?"

"Why, I should have told the foolish fellow to look at his document and show it to the officer, who would very quickly have let him alone."

"Just so. Well, let us follow the second man as with his pardon in his pocket he is getting away from the prison. He is very happy, he is freely and joyfully telling old acquaintances as he meets them that he has been pardoned and delivered from penalty. Soon an officer also stands in his path, and as he recognizes in him a former criminal he asks for evidence of his pardon, Let us imagine him so occupied with himself, so utterly unappreciative of the grace of the governor, and of his only ground of safety, as in the written pardon, as to answer: 'Why, I know I am pardoned because I feel I am pardoned. Don't you see how happy I am?' The answer of the officer would certainly be: 'Well, sir, I make no account of your feeling happy; if you have nothing to show as evidence from the governor that you are pardoned, you will just come right back with me to prison.' Now, what would you have said if you had been there?"

"Why, of course I would have told him to pull out his document and show that, instead of talking of his feelings."

"Very well; now one more illustration, and then for the application: We will suppose the third man met by an officer. He has bought a new suit of clothes, washed and shaved himself, and procured a situation, where he proposes to go to work and earn an honest living. We will imagine his reply for evidence that he is pardoned. 'Why, sir, you see I have turned over a new leaf. I have put on new clothes, I have formed honest associations, and purpose to be a new man.' Not a word as to his pardon, and no presentation of that as the ground for his liberty. The inexorable officer would at once reply: Sir, your turning over a new leaf is all very well, but that cannot deliver you from the sentence of the law. If you have no pardon from the governor to show, you are my prisoner.' You see the folly of this third man's talking about his new leaf, as you saw the folly of the first man's talking about his bad feelings, and the second about his good feeling, instead of simply showing their pardon and relying only upon it.

"Now for the application: I have read to you the testimony of God's word (Gal. 3:10; Rom. 3:19; John 3:18, and other passages), that having broken God's law you are condemned by the law, and under the penalty of sin. You admit this testimony as true, and confess yourself a sinner before God, and are anxious to be saved. I have read to you the testimony of God's word (John 3:14-17; Isa. 53; Acts 10:36-43) as to the coming of the Lord Jesus Christ from heaven to be the Saviour of lost sinners by dying on the cross for their sins (1 Pet. 2:24), and ascending in newness of life to the presence of God as their justification (Rom. 4:25). You say you believe this testimony. I now point you to the pardon from God to you, on the ground of Christ's death, as summed up in Gal. 3:13: 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Now, please read that over; read it again, and again. Do you believe that message?"

"Yes, sir; I do."

"Very well; are you redeemed?"

"No. I don't feel——"

"Hold up—what did you say about that pardoned man who talked about his feelings, instead of showing his pardon?"

"O, I see, I see; it's all in the document, of course. How stupid I have been! Christ hath redeemed me; I have never believed the word." And a happy smile broke over the inquirer as he looked at the word.

"Well, are you redeemed?"

"Yes, I am."

"How do you know you are? Supposing the detective meets you? Supposing the memory of past sins comes up?"

"I know it by believing the word. I accept Christ as my Saviour. I have His word that He has redeemed me. I pull out the document."

"That is right, my friend. God has given you light. Make much of the document. Rest only upon that as the ground of assurance. Now, one word as to the life you are to live as a saved, a redeemed man. Redeemed means bought—what did Christ pay for you?"

"His own life."

"Peter says we are redeemed (bought) not with silver or gold as corruptible things, but with the precious blood of Christ. Well, if Jesus bought you, whom do you belong to?"

"To Jesus."

"Are you willing to have it so, to be His property, to have Him to put His name upon you, and you own yourself as His disciple, and to live henceforth to please Him, as your Lord and Master?"

"I am."

"Well, let us tell him so."

And we knelt in prayer and the Saviour rejoiced over another blood-bought soul, saved by grace.

D. W. WHITTLE,

In *Messiah's Herald.*

Brother Whittle's illustration is good: We would that all might realize that their justification is based not on their feelings, nor on good resolutions, but upon the *ransom*, purchased by the precious blood of Christ.

Death is the great-prison-house. Sin is its bolts and bars. Our *ransom—pardon*—opens those bolts and bars, thus setting us at liberty to go forth, and the loving voice of Him who redeemed us calls us to come forth and become his Bride. Oh! what love! Some of (us) the prisoners "have an ear to hear," and have accepted gladly the call to become joint-heirs with him in the coming kingdom. Others are so degraded by prison life that they are "blind and cannot see afar off." Sin hath blinded their eyes, and some are so deaf that they have no "ear to hear" the message of liberty and ransom.

But what—how many of those prisoners were ransomed—pardoned? Is it only those who now have the hearing ear and unclouded vision? If so, Jesus' death will affect but very *few*. But no, the ransom was given for *all the prisoners*, every child of Adam—for those more degraded as well as for those yet possessed of sensibilities;

"For all my Lord was crucified;
For all the world my Saviour died."

We thank God that he is showing us a little of his boundless love, and the value of Jesus' death, as being great enough to ransom all from the great prison-house of death. He came "to bind up the broken-hearted, to *proclaim* liberty to the captives and opening of prison doors to them that are bound." This was the substance of Jesus' preaching, and it is proper, as the theme of all the church which is his body, during this Gospel Age (or "acceptable year").

But the Millennial reign will not be a *proclamation*, but a performance of the things *now proclaimed*. The great *prison-house*—death—is to be destroyed, and the blind and deaf shall all be brought to know of the redemption through his blood—that Jesus Christ (by the grace of God) tasted death for *every man*—to be testified in *due* time."

For the sharing with our Lord as his Bride, in this great work of blessing and liberating those who were our fellow prisoners, we are *called*. When this "*church*," "little flock," "Bride," is perfected, at the resurrection (of which they will constitute the "first" or chief) "*then* shall be brought to pass the saying which is written" by the Prophet Isaiah (25:6-8). He will destroy the covering of death spread over all people and the vail of ignorance spread over all nations. He will swallow up *death* victoriously. Then the prisoners will all come forth out of the pit (tomb)—"Then the blind eyes shall be opened and the deaf ears shall be unstopped."—EDITOR.

THE first honors of the graduating class of Yale were taken by a Jew.

Commenting on this fact a New York paper says that in the public schools of that city the best pupils are very apt to be Jews. They take the lead both in scholarship and deportment so often that the principals expect to see Jews at the head of the classes. When prizes were given not long ago to pupils of the grammar schools who had made the most creditable record during a specified time, the majority of them were carried off by boys of Hebrew parentage.

This is significant; this is the race to be elevated to chief position among nations during the Millennial age.

WHAT WE EXPECT

The hope of our change from the human, earthly nature, to a spiritual, heavenly nature, is of course the grand climax of our hopes. As begotten ones, we long for birth into the full and express image of our Father's person, into the glory of Christ's glorious body. This being the case, it is not to be wondered at that this most coveted thing is ever supposed to be *the* thing expected when any date is referred to as being the fulfillment of a prophetic period.

We continually meet with this difficulty in referring to the present year, 1881. Since all know we expect the Saints to be *changed* from human to spiritual being, and since we frequently refer to October of the present year as the terminus of a prophetic parallel, some readers have supposed that we expect the *change* at that time. This is not the case; we look to October of this year, as the limit of favor—the end of "the acceptable year (time or age) of the Lord"—the closing of the "strait gate" to the "narrow way" of opportunity to become a member of the Bride of Christ and partaker of his *Divine Nature*.

The Gospel age has been a period of selecting from the world those that have made a covenant with the Lord by sacrifice (Psa. 60:5, and Mal. 3:17.) They shall be his Bride. It has been a period of "*sealing*" of the saints—a marking of them off as separate; and our understanding of the matter is, that this *choosing* and *sealing* will cease in October and whoever would be of the "Bride, the Lamb's wife" must consecrate and sacrifice before that time, or it will be too late. Now some one will doubtless suppose from this expression, "*too late*," that we expect that the Bride will be withdrawn from the earth, and *therefore* it will be—"too late." Not so, however; we expect that while they will all be counted *sealed* and selected they may not be *changed* for some time after: We do not pretend to know *how long*, but believe that there is a work of instructing the "great company," to be done before their translation—change.

Do you then believe that all those who are *not* thus consecrated and sealed before October are lost?—is asked by some one not familiar with our views. We do not believe that they will be "*lost*" in the sense generally understood by that word, viz.: to be put into everlasting torments: But we do believe that all such will have *lost* the great prize of our high calling"—lost forever the opportunity of becoming members of the Bride of Christ—joint heirs with Him and partakers of the Divine nature. They still will have the old or human nature and it, Jesus has redeemed, and promises that it (when the Bride is complete—in the Millennial age) shall be restored to its original (*human*) perfection.*

If then, we do *not* expect that the completion of the Bride will be indicated by their *change*, what do we expect as a sign then? We expect *no sign* visible to our physical eye; it has been with the eyes of our understanding enlighted by God's word that we have seen all that we do see, of what is now taking place—viz.: "The Harvest" and the presence of our Lord. And it is by that same eye of faith that we expect to see "the acceptable year (age) of the Lord" close, and "the day of vengeance of our God" commence with October next. This same thought is conveyed by the prophet when he says (Isa. 63:4) "The day of vengeance is in mine heart for the year of my redeemed is come"—vengeance follows immediately upon the completion of the "little flock."

This transition period following the Gospel age and preceding the Millennial age is often mentioned as "a time of trouble," or "day of vengeance" designed to punish evil doers and to prepare the world for the blessed reign of righteousness under "The Prince of Peace." See the following texts: Prov. 6:34, Isa. 35:4; and 34:1 to 8, Rom. 12:19, Heb. 10:30 and 2 Thes. 18. Some of which are symbolical.

This "day of vengeance" began chronologically in 1874, but the first seven years of it seemed marked off upon the nominal church here, as a time both of *trial* and *favor*, just as the parallel period of seven years, was to fleshly Israel. Seven years there (the seventieth week of Daniel 9:27) of *favor*—trial and separation of "Israelites indeed in whom was no guile" from nominal Israel. Seven years here, (the exact parallel) of *favor*—trial and separation of the Christians indeed (entirely consecrated) from the nominal church of *professors*.

Now if this be the correct understanding of the Word, we may expect vengeance to commence in October. As we have already shown, this vengeance *begins* with the nominal church and will cause pain, anguish, "vexation" and symbolic "gnashing of teeth" among those who are taught and governed by church *creeds* instead of by the word of God—among those who recognize Synods, Councils, Conferences, Presbyteries, etc., as the *heads*, "*standards*" and "authorities" from which emanate the *laws by which they are governed*, instead of recognizing Christ as the *only* head and authority—as Paul puts it: Holding *the* head (Jesus) from which all the body . . . . having nourishment, increaseth with the increase of God"—in grace and knowledge: (Col. 2:19.) Whose law the *Word*—should be the ONLY "law" or "standard" for those who are truly his members.

Terrible indeed will it be to those, to find *their* organizations crumbling and *their* laws and creeds torn to shreds and *their* "standards" and "*authorities*" (their heads) losing power, being cast off and disregarded. ["Woe unto them that give suck (teach) in those days."] It will be because the true *Head, Authority* and *Standard* of the church—Christ, shall have taken to himself his great power, and begins his reign (Rev. 11:17) that these *false heads*, "standards" and "authorities"—will be overthrown—for "His lightenings (shall) enlighten the earth." Light and knowledge will so increase that all forms of error and evil will be finally dispelled by "the bright shining of the *present one*." (ii. Thes. 2:8.)

Let none hereafter think, that we are expecting translation this year; and to those who did so think, we suggest a second careful reading of the article in the May number

* [See Scripture Studies, Volume III, for later light on this subject.]

headed "The Year 1881." Let us add, that while the "vengeance" or "trouble" will be no longer hindered after October, yet, it does not follow, that great results need be looked for in a day. It will require months and years for its full accomplishment.†

It has been asked what do you mean by saying "Come out of her"—do you really mean for people to sever their connection with the church of Christ? By what authority do you denounce the church of Christ—or lay anything to the charge of God's elect—in which we know of many undoubtedly the Lord's Jewels?

Ah yes, there is your mistake. We never advised any one to sever their connection with *the* church of Christ, "whose names are written in heaven." No, far, far from that. We never denounced *that* church whose creed is the Word of God, whose organization is that of the Spirit; and whose union is in the "bonds of love;" and when we quote the denunciations of the Word, we do not offend "God's elect"—the Saints—because, "Great peace have they that love thy law and nothing shall offend them." Nor have we ever claimed that the *nominal* church is devoid of those whom the Lord calls his "*jewels*"; on the contrary it is because there are such *in* the nominal church, that the Spirit through the Word calls to that very class and to *them only*—"Come out of her *my people*, that ye be not partakers of her sins and receive not of her plagues." And those who do not free themselves and come out from bondage to *creeds* and *isms* we shall be forced to conclude are so bound by "the fear of man that bringeth a snare," that they have obeyed men, rather than God, and consequently are not "*overcomers.*"

Look about you in the nominal churches, you who think that they are *the* church owned by the Lord as the *chaste virgin* soon to be made his bride; apply the scriptural conditions and discipleship to them and to yourselves and let them judge themselves whether they come near the standard: Jesus said "If any man will be my disciple let him deny himself and take up his cross and follow me." Now do you think there are many in the *nominal* church who are thus *entirely* consecrated—time, money talents, reputation, all? *All* the members of the *real* church are thus consecrated, but few of the nominal. Have you *any reasons* for supposing that one in ten of those who are *professors*, are performers of this their covenant? Yet those who are following in the footsteps of Jesus, are the only ones who are overcoming the world and who will be his joint-heirs. Of the others, some are being overcome by the world and others never were consecrated, consequently always were of the world.

In conclusion, let us add: If you realize that we are *now* in the "*harvest*," you can readily see that the work in order is to *separate* and divide. The work of the Reaper King, now present is to gather his jewels, and he calls his sheep by name, and they know his voice and they follow him.

When we come to see the matter from the right standpoint, we realize that nothing is really injuring and crippling the usefulness and influence of the *truly consecrated* "little flock" so much as the great worldly-minded institutions claiming the honor of being the followers of the meek and lowly Saviour—who indeed draw nigh to God with their lips, but whose hearts are *far* from him. By attending to making clean the outside they divert their own attention from the real *inward* condition, and so exalt the commandments and creeds of men as to inspire their members with a fear of future torment if they should think for themselves. It is from these institutions which have gained so strong a hold upon society as to be able to threaten with ostracism any who venture to gainsay their mandates, which make void the law of God (His word)—through (their) traditions, that God's word calls, "Come out of her" into a place of freedom from man and man worship and creed worship, to a place where you can worship God and be *taught of God;* come out where you can *grow in grace.*

Many will say and have said, Are there not many "*good people*" still in the church?—and because of them we cannot condemn it—neither will we leave it. Ah but Jesus condemns it and says—"I will spew thee out of my mouth."—(Rev. 3:16.) The call comes to all these "good people" and will test their goodness. If not obedient, they are not reckoned good in God's sight, but as partakers of Babylon's sins, and they shall be sharers in her plagues. Let not these be stumbling blocks in the way of your obedience; consider God's call to you as imperative as though you were the only jewel to be saved.

The call now is, come—from "the housetop," "the bed" and "the mill". The message is, "Gather my saints (holy ones) together, (out from among the tares,) unto me; those who have made a covenant with me by sacrifice."—(Psa. 50:5.) Those who sacrifice *all* in willing obedience are his "jewels."

† [The third woe—the message of Present Truth—*did* begin to bring God's vengeance upon Babylon in a very significant way in the fall of 1881 by the circulation of 1,400,000 copies of Food for Thinking Christians.]

THE NEW VERSION

The revised version of the New Testament recently published to the world by translators, has excited very general attention and criticism among all interested in God's word, as it should, being so important.

Doubtless by this time most of you have examined it and are able to judge of its points of merit and demerit for yourselves.

While it could have been improved upon by more radical changes, yet it could have been far worse as it certainly is in many respects much superior to the old version.

We might offer commendation of their course in omitting certain interpolations—passages not found in ancient manuscripts, etc., but this is needless for of course it was their duty to eradicate all words of men. We regret to notice that all of these interpolations have not been excluded—perhaps the most important of these stumbling blocks being the first clause of Rev. 20:5—"The rest of the dead lived not again until the thousand years were finished"—already referred to in these columns.

We notice that the words—*Christ* and *Baptize* are left untranslated as in the old version; these are Greek words transferred into our language and it would have been a help to the general reader had the English of them been given, viz.: *anointed* and *immersed.* The Greek word *hades* left untranslated in the new version, is certainly better than to have it as in the old version rendered *hell*, which to the general reader conveyed anything but the correct meaning—though all scholars well understood it to mean *death* or *the condition of death.*

We have heretofore called your attention to the fact that the Greek words, *kosmos, oikoumenee,* and *aion,* are in the old version all translated by the English word, world, which does great violence to their meaning and grossly misleads the reader. We are very much surprised to find that the new translation leaves them just the same: we are at a loss to see how men of so much learning could do so by mistake, for doubtless each of them would if asked, particularly answer that *kosmos* signifies the world of mankind, or present order of things—that *oikoumenee* signifies the habitable earth or land; while *aion* means an age or period of time. It is because of the mistranslation of this last word that so many have been lead to expect "the end of the *world*" at the second advent of Jesus, instead of the end of the gospel *age*, and hence they are expecting "a wreck of matter and a crush of worlds" instead of the ending of one age and gradual beginning of another which is now in progress. Can it be that the learned translators feared that articles of human creeds would have been exposed as false and erroneous by a proper rendering? Only error requires covering—truth courts the light and always shines the brighter for it.

The Greek word *psukee* signifying existence or *being* is in Matt. 16:26 rendered *life*—"What shall a man be profited if he shall gain the whole world and forfeit his *life*—*or* what shall a man give in exchange for his *life*?" This is certainly a great improvement over the much misunderstood word *soul.* Had *psukee* in every case, as here, been translated *life* or better—being, it would have helped people in the understanding of God's word, but, at the same time it would have dissolved some of the *mysteries* with which the traditions of men—the church creeds—have surrounded the nature and destiny of man—and that might destroy confidence in those creeds—hence *psukee* is *generally* translated by the mysterious word *soul* as before, the above exception and a few others being made because it would here have been very absurd to translate it soul and would have conflicted with the very idea the creeds and translations seek to uphold—viz.: that *soul* is a thing in a man yet separate from him. From the orthodox (?) standpoint how absurd it would sound to say "Whosoever would save his *soul* shall lose it."—(Luke 9:24,) or to translate the word *psukee*, soul in Matt. 10:39, or Mark 8:35, and Luke 17:33. Yet in these the same word occurs which elsewhere is translated by the mysterious word *soul.*

Another word left by the new version as in the old is

GODHEAD

of which H. V. Reed in the *Restitution* pointedly says:

"The reader has been led to infer that this was among the most approved and clearly stated ideas of the original scriptures. Nothing can be more unfair. The word godhead is not good English: it means nothing in itself and conveys no idea to the reader. What is a godhead? The idea in the original is simple and beautiful. We will note the three texts wherein it occurs. Acts 17: 'Being, therefore, already offspring of God, we ought not to be supposing that which is *Divine* to be like unto gold, or silver, or stone, etc.' (Rotherham.) Rom. 1:20: 'For his unseen things, from a world's creation are to be clearly seen by the things made being perceived, both his eternal power and *divinity*.' (Rotherham.) Col. 2:9. 'For in him (Christ) dwelleth all the completeness of the *Divine* nature in a body.' The word godhead like the word trinity, carries with it the idea of a society which is not the idea of the original. Had the word been left out of the revised Testament it would have removed another impression from the 'three-in-one-God' theory. Modern criticism has forced certain interpretations from the sacred texts, and it will be a long time before doctrinal harmony and Biblical exegesis will expurge from the creed of man the theories of endless misery, the destruction of our globe, and the heathen dogma of the *God society*, or *trinity*. No effect on the part of authorized versions will succeed in bolstering up theories which are contrary alike to sound reason and the Scriptures of truth."

Taken as a whole, however, the new version is as good as we could expect: it is better in fact than we did expect, for we all know that a man's creed or belief as to the general teachings of the word, must have an effect and bearing upon his translation of any particular passage which in *his judgment* would cause it to conflict with the general teachings. Then too, it is almost impossible to translate word for word from the Greek to the English language and if this were accomplished as is attempted with considerable success in the translations known as *Rotherham's*, *Young's* and *The Diaglott* it produces a reading so peculiar and rough that it would not meet with acceptance by the general readers and any attempt to give a *smooth* English reading gives opportunity and license for the use of the translator's personal views on the passages translated.

We say then: Thank God for the "New Version;" it is a step *nearer* pure light and perfect truth at least; it will serve too to draw the attention of all to the basis of all faith—God's Word—and away from church creeds—the traditions of men—the sandy foundation upon which the faith of most of the nominal church is at present resting.

But as every progress in knowledge is a step toward *freedom* and a blow to *bondage* so is this comparatively good work, to prove a powerful element in the storm which already begins to sweep over the nominal church of all denominations, and which eventually will sweep away all refuges of lies. (Isa. 28:17)—all the falsities and errors of those who exalt themselves, *their* words and *their* churches which *they* have organized and rule: instead of exalting the Lord and *His* words and *His* church (whose names are written in heaven) which He organized at Pentecost and the rule of which He has not given to another.

CONCERNING TRACTS

We have a few thousand tracts of Nos. 3, 4 and 5 which may be had for gratuitous distribution, by any who may write for them. No. 7 is not yet published. Other Nos. are exhausted.

We have a number of inquiries relative to tract No. 6, (Written by Bro. A. D. Jones) asking whether the editor's views are in harmony with those expressed in that tract. To which we answer that it is quite possible for different persons to have somewhat different ideas regarding the *manner* of the unfolding *future*, though they be entirely agreed with reference to the *work* of the past, present and future. We are for instance, not much in sympathy with the idea that the "Perihelion of the planets" is to bring "a carnival of death," and for this reason have refrained from mentioning the harrowing details furnished by astrologists as the probable result. It may be that such a dreadful scourging is to come upon the world so soon, but from our understanding of prophecy we expect that the carnival of moral pestilence, spiritual famine, and death will come *first*, upon the nominal church—the sort of "pestilence" and "arrows" referred to in Psa. 91 from which nothing will shield but the "*truth*," vs. 4.

But while we do not expect such literal plagues, we do not venture to gainsay the astrologers and their predictions; it is possible that both astrology and scripture may be correct concerning the coming events, but our confidence and sole reliance is on the latter. To compare notes we suggest that Scripture indicates that the nominal church is to be given over to tribulation and be shown no favor from October of this year; and every thing seems ripe for just such a thing: On the other hand the astrologers began as far back as 1871 to predict what would occur in 1880 and 1881. But though the largest planet Jupiter has already reached the point of perihelion (more than nine months ago) and though Jupiter and Saturn were in *conjunction* six months ago, yet there is nothing except unusual rain storms thus far to justify the *awful* pictures drawn.

CORRESPONDENTS' QUESTIONS

Ques. BROTHER RUSSELL.—Will it be the work of the Millennial age to restore mankind to perfect human being or will they be raised from the tomb perfect men—justified to perfect life by Jesus' ransom?

Ans. It will be the work of the entire age to bring mankind to perfection of human being: It is called "the times (years or age) of restitution"—though all may not reach perfection at the same time, yet all who do not then sin against *light*—the sin unto death (*second* death), will be perfected during that age.

They are justified in the sight of God (the Father) by the death of Jesus for their sins, therefore, the Father's law no longer condemns them to the tomb and Jesus by purchase has the control of them and during the Millennial age will *"restore all things;"* and when all are brought into harmony and perfection—at the end of that age—the Son also delivers up the kingdom to God even the Father—(1 Cor. 15:28.)

Q. When will they who know their Master's will and do it not be beaten with many stripes?

A. The beating referred to (Luke 12:47, 48) has reference not to the world but to Jesus' disciples (servants) who will be living in the end or "harvest" of this age. The "little flock" will be "accounted worthy to escape all" while the greater part of Jesus' servants because not in harmony with his plan, etc., will go through the great time of trouble which closes this age and introduces the Millennial age—some of these will pass through a severer ordeal than others, (many or fewer stripes) as they had neglected knowing and doing the Master's will. But the principle will apply during the next age also.

CHART SUPPLEMENT

We present to each of our readers with this issue, a "Chart of the Ages," (unfortunately printed June, instead of July supplement) with the suggestion that you hang it in some convenient place where it will be often in your sight; that its diagram of the narrow way to life, may be a constant and helpful reminder to you of the way our Leader trod; that thereby you may be enabled to make your calling and election sure.

We hope too, that you will so place it, that it will be an object of interest to all who may visit you, and that you will so familiarize yourself with it as to be able to *explain its* teachings to them; thus each reader will be a preacher of the "narrow way to life,"—to Glory, Honor and Immortality, so soon to close; and also of the plan of God for the world's salvation which is only just beginning. May God make you able ministers of his word.

The Chart should have your careful attention and *study* for at least one month: for this reason, and to allow needed time for other parts of the service, this paper and chart supplement will constitute the July and August issue. Therefore you may expect nothing more until September.

Subscribers living in this city (Pittsburgh) will please call for *their* charts at the office, and thus save postage.

Failure to receive your chart (or at any time, your paper) should be reported at once.

FOOD FOR THINKING CHRISTIANS

It is requested that any receiving this paper who are not "Thinking Christians," please hand it to their friend or neighbor who is.

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WHY EVIL WAS PERMITTED

A DIALOGUE

B. GOOD evening, Brother A., if you are at leisure I would like to have some conversation with reference to the Bible.

A. I am at leisure, my brother, and such a conversation should be of interest and profit to both of us. Have you struck a new vein of precious metal in the mine of truth?

B. Well, no; I cannot say so. The fact is, I am somewhat perplexed to know whether the Bible is really a mine of truth or not. There are many beautiful truths taught in the Bible which commend themselves to my judgment, and if I could only have my mind clear on some points, I would gladly accept the whole. It seems, too, that there must be some way out of my difficulties, if I could only find it, for surely the book is stamped with a wisdom higher than human, and my difficulty may arise from a failure to comprehend it more fully.

A. Well, my brother, it gives me great pleasure to meet with an honest inquirer after truth. You are anxious, then, to find the connecting links in the great chain which binds the interests of humanity to the throne of God. We believe that all Scripture is given by inspiration of God, and that the Spirit will guide us in the understanding of it. If it should please him to use me as his mouth-piece it will be a great privilege, and if I can render any assistance it will afford me pleasure.

B. Well, can you explain why evil was permitted? If God is infinite in power, wisdom, and goodness, why did he permit his fair creation to be so marred by sin? After creating our first parents perfect and upright, why did he permit Satan to present the temptation, or why allow the forbidden tree to have a place among the good? Could he not have prevented all possibility of man's overthrow?

A. I see just where your difficulty lies, and I think I can make it very plain to you. It pleased God for the joy it gives him to dispense his goodness, and to exercise the attributes of his glorious being, to create various orders of intelligent beings. Some he has endowed with greater capacity than others; but each he made perfectly adapted to his sphere. We are acquainted with many forms of life in our world, but above all others stands man, the masterpiece of God's workmanship, endowed with reason and intelligence superior to all others, and given the dominion over all. He was made upright and perfect; God pronounced him "very good"—a perfect man—physically, mentally and morally, yet unacquainted with evil him he could not have resisted it and consequently there would have been no virtue nor merit in his right-doing. I presume I need scarcely remark here that not the fruit of the tree but the act of disobedience caused man's fall.

B. But could not God have made man unchangeably perfect?

A. No; to have done so would have been to make another God. Unchangeableness is an attribute only of an infallible, infinite being—God. He who cannot err must, of necessity, be all-wise, all-powerful, and consequently eternal.

B. I had never thought of it so.

A. If an intelligent being is to be made at all, he must be made liable to change; and, as he was created pure, any change must be from purity to sin. He could not even know the meaning of *good* unless he had *evil* to contrast with it. He could not be reckoned as obedient to God unless a temptation to disobedience were presented, and such an evil made possible.

B. But could not God, with whom we are told "all things are possible," have interfered in season to prevent the full accomplishment of Satan's designs?

A. You say "all things are possible" with God. I trust you remember that it is all possible things that are possible with him. "It is impossible for God to lie."—Heb. vi. 18. "He cannot deny himself."—II Tim. ii, 13. He cannot do wrong. He cannot choose any but the wisest and best plan for introducing his creatures into life; and we should bear in mind that the fact of God's not interfering with the introduction and development of sin is one of the very strongest of reasons for believing that evil is necessary and designed ultimately to work good.

C. Brother A., may I interrupt you here to ask, why, if it was proper and wise that Adam should have a trial under the most favorable circumstances, as a perfect man, should not all his posterity have a similarly favorable trial? We all know that we are born with both mental and physical ailments and imperfections. Why did not God give us all as good a chance as Adam?

A. If you or I had been in Adam's place, we should have done just as he did. Remember, he had known God only a little while. He found himself alive—perhaps God told him he was his Creator, had a right to command his obedience, and to threaten and inflict punishment for disobedience. But what did Adam know about the matter? Here was another creature at his side who contradicted God telling him that he would not die from eating the fruit; that God was jealous, because eating of this fruit would make him a God also. Then the tempter exemplified his teaching by eating of it himself, and man saw that he was the wisest of creatures. Can you wonder that they ate? No; as a reasoning being he could scarcely have done otherwise.

C. But he should have remembered the penalty—what a terrible price he must pay for his disobedience—the wretchedness and death which would follow. If I were so placed, I think I should make more effort to withstand the tempter.

A. Wait, Brother C.; you forget that Adam, up to this time, was totally unacquainted with wretchedness and death. He could not know what wretchedness meant; he never had been wretched. He did not know what dying meant; and, if you or I had been there, controlled by an unbiased judgment, we would have done just as Adam did. The reason you think you could withstand better is, that you have had experience with evil, and have learned, in a measure, what Adam up to that time had not learned in the smallest degree.—viz., to know good from evil.

C. O, I see. Then it is because we would have done just as Adam did, that God is justified in counting us all sinners, that "by *one* man's disobedience the many were made sinners," and by "the offence of one, all were condemned" (Rom. v, 18, 19), and so "the wages of sin (death) passed upon all," and through or "in Adam *all* die."

B. Do I understand you to say that God does evil that good may come?

A. By no means. God did no evil, and he permitted it only because it was necessary that his creatures should *know* good from evil; that by being made acquainted with sin and its consequences—sickness, misery, and death—they might learn "the exceeding sinfulness of sin," and having *tasted* that the bitter "wages of sin is death," they might be prepared to choose life and to understand the wisdom and love of God in commanding obedience to his righteous laws.

B. But did not God implant in his creature that very thirst for knowledge which led him to an act of disobedience in order to gratify it? Does it not seem, too, that he wanted man to become acquainted with evil, and, if so, why should he attach a penalty to the sinful act, knowing that a knowledge of evil could be obtained in no other way?

A. We can see readily that a knowledge of evil could be obtained in no way except by its introduction; and, remember, Adam could not have disobeyed if God had given no commandment, and every command must have a penalty attached to give it force. Therefore, I claim that God not only *foresaw* man's fall into sin but *designed* it: it was a part of his plan. God permitted, nay, designed man's fall; and why? Because, having the remedy provided for his release from its consequences, he saw that the result would be to lead man to a knowledge, through experience, which would enable him to see the bitterness and blackness of sin—"the exceeding sinfulness of sin," and the matchless brilliancy of virtue in contrast with it; thus teaching him the more to love and honor his Creator, who is the fountain and source of all goodness, and to forever shun that which brought so

much woe and misery. So the final result is greater love for God, and greater hatred of all that is opposed to him. The best argument against temptation is knowledge.

C. Your reasoning is clear, forcible, and, would seem to me, plausible, were it not that this experience and knowledge came too late to benefit the human family. Adam failed from want of knowledge and experience to maintain uprightness of character — his posterity, though possessing that knowledge and experience, fail to attain uprightness from lack of ability occasioned by his sin.

B. I can see no objection to your view, that evil was permitted because necessary to man's development and designed for his ultimate good, were it not as Brother C. suggests—mankind will never have an opportunity to make use of the experience and knowledge thus obtained. But, Brother A., what did you mean a few minutes since when you said God had a remedy provided for man's release from the effects of the fall before he fell?

A. God foresaw that having given man freedom of choice, he would, through lack of knowledge, accept evil when disguised as an "angel of light," and, also, that becoming acquainted with it, he would still choose it, because that acquaintance would so impair his moral nature that evil would become more agreeable to him and more to be desired than good. Thus permitted to take his own course, man brought upon himself misery and death, from which he could never recover himself. Then the voice of infinite love is heard: "Behold the Lamb of God that taketh *away* the sin of the world." This is Christ Jesus, and the death of Christ for man's sin was a part of God's plan as much as man's fall. He is "the Lamb slain from the foundation of the world." His death for our sins was purposed by God before man fell, yes, before man was created.

B. I began to see a harmony and beauty connected with the introduction of evil which I had not suspected. May we not reasonably say that God could not have displayed those qualities of his nature so attractive to us—*mercy* and *pity*—nor could his *great love* have been made so apparent had not the occasion for their exercise been presented by man's necessities?

A. I am glad that you have suggested this thought. It is true, that though "the Lord is very *pitiful* and of *tender mercy*," yet neither of these would have been seen had there not been a sinner requiring them; and while "God is *love*," and always has been the same, yet it is true that "in this was *manifested* the love of God, and hereby perceive we the love of God, because he (Christ) laid down his life for us." And do you not see that in the arrangement of the whole plan the *wisdom* of God is beautifully shown? Let me say further, that as we proceed, we shall find God's *justice* made to shine because of the introduction of evil. God might have *told* his creatures of these attributes, but never could he have *exhibited* them had not sin furnished an occasion for their exhibition.

B. I am becoming anxious to see the outcome. You have suggested that Christ is the remedy for man's recovery from the effects of the fall, and that it was so arranged and purposed by God before creating the race, but you have not shown *how* the recovery is effected.

A. I am glad that you have not lost sight of the real object of our conversation. The answer to this question will involve the consideration of two points:—*First*, What was the penalty pronounced and inflicted? and, *Second*, What was the remedy, and how applied? May I ask you to state in Scripture language what penalty God pronounced on Adam's sin?

B. I believe it reads, "In the day thou eatest thereof, thou shalt surely die." But he did not die for nine hundred and thirty years.

A. You quote correctly. The marginal reading will help you over the difficulty of his living nine hundred and thirty years. It is a more literal rendering of the Hebrew text: "In the day thou eatest thereof, dying thou shalt die."—*i. e.*, from the moment he should disobey God, death would have dominion over him—would have a claim and right to him, and would *begin* its work. It was only a question of time how soon it should lay him low. Elements of disease infested all nature with which he came in contact, since separated from Eden and its trees of life.

We all are in a dying condition, partially dead; mentally, morally, and physically. From the moment of birth, and before it, we have been in the clutches of death, and he never lets go until he has conquered. Man, by means of medical aid, attempts resistance; but, at best, it is but a very brief struggle. Adam, because physically perfect, could offer great resistance. Death did not completely conquer him for nine hundred and thirty years, while the race at the present time, through the accumulated ills handed down through generations past, yields to his power on an average in about thirty-two years.

C. We are, then, so to speak, overshadowed by death from the cradle to the tomb, the shade increasing each moment until it is blackness complete.

A. Yes; you get the thought. As David expresses it in the twenty-third Psalm: "I walk through the valley of the shadow of death." The further we go down into this valley the darker it becomes, until the last spark of life expires.

B. I understand you to believe that diseases of various kinds, are but the mouths of death by which we are devoured, since we were placed within his reach by Adam's sin?

A. Yes; every pain and ache we feel is evidence not that death *will* get hold of us, but that he *now has* us in his grasp. Adam and all his race have been *in death* ever since he disobeyed.

C. We frequently speak of death as the "Angel God has sent," "the gate to endless joy," etc., and yet I confess I could never regard it except as an enemy, and such it would really seem to be.

A. Nowhere in Scripture is it represented as our friend, but always as an enemy of man, and consequently the enemy of God, who loves man; and we are told that "for this purpose Christ was manifest, that he might *destroy death* and him that hath the power of death,—that is, the *devil*."

B. If death is the penalty for sin, has not mankind paid that penalty in full when dead? Might he not be released from death the moment after dying, yet fully meet the demand of justice?

A. "The wages of sin is death"—not dying, but "*death*"—forever. As well say that a man condemned to imprisonment for life, had received the full penalty in the act of going into prison, as that man received his penalty in the *act of going* into death. By disobedience man fell into the hands of Justice, and, though God is merciful and loving, there can be no warfare between his attributes. Mercy and love must be exercised in harmony with justice. "God is just" and "will by no means clear the guilty." Man was guilty and must therefore be dealt with by Justice. Justice cries, "Your life is forfeited. Dying thou shalt die." Man is cast into the great prison-house of death, and Justice, while locking him in, says: "Thou shalt by no means come out thence until thou hast paid the uttermost farthing."

B. Do I express the same idea by saying that man forfeited his right to life by his disobedience, and, consequently, God, in justice, recognizing and enforcing his own law, could not permit him to live again unless he could meet the claims of justice?

A. The idea is the same. Man is the debtor, and unless he can pay the debt he cannot come out of the prison-house of death—cannot have life. He cannot pay this debt, and consequently cannot release himself. But man's weakness and helplessness gives occasion for the display of God's mercy and love in Christ Jesus, for "when there was no eye to pity, and no arm to save," God devised a way by which he could be both just and merciful; and so, "while we were yet without strength, in due time Christ died for the ungodly."

C. How *for* them? His death does not prevent men from dying.

A. It does not prevent their dying, but it does prevent their continuance in the prison-house of death. He came to "open the prison doors and set at liberty the captives." This he does, not by opposing God's justice, but by recognizing it, and paying that which is due. He has a right to set those prisoners free. In his own death—the just for the unjust—he ransomed us, as it is written, "I will ransom (purchase) them from the power of the grave;" "I will redeem them from death;" "for ye were bought with a price, even the precious blood (life) of Christ."

C. I understand you to mean that as Jesus came into the world by a special creative act of God, he was free from the curse which rested upon the balance of the race, therefore not liable to death. As the second Adam he was tried, but came off conqueror. "He was obedient even unto death;" but his right to life not having been forfeited, either through Adam's sin or his own, death had no claim upon it. He therefore had an *unforfeited life* to offer Justice as a ransom for the *forfeited life* of mankind.

A. Yes, as he himself said, "My flesh I will give for the life of the world."—John vi. 51. He must have a right to continuance of life, else he could not give it. He did not conquer nor overthrow Justice, but *recognizing* the justice of the law of God in the forfeit of the sinner's life, he purchased it back with his own, and thereby obtained the right to "de-

stroy death"—the enemy who for a time is used as the servant of Justice.

B. Then Justice accepted the life of Christ as a substitute for the sinner's life. But it seems unjust to make the innocent suffer for the guilty.

A. It would be unjust to *make* or *compel* such suffering, but "Christ *gave* himself for us." "He for the *joy* that was set before him endured the cross."

C. But how could the life of *one* purchase the life of *many?*

A. By the rule of

SUBSTITUTION

As Adam was substituted for the race in trial, and through his failure "death passed upon all men," and all were counted sinners, even before birth, so the obedience *of death* in Christ justified all men to a return to life. Paul so expresses it in Rom. v. 18, [Em. Diaglott]: "For as through the *disobedience* of ONE *man*, the *many* were constituted sinners, so also through the *obedience* of the ONE, the *many* will be constituted (reckoned) righteous;" and, "as through one offense, sentence came on all men to condemnation (condemning them to death), so also, through one righteous act, sentence came on all men to justification of life," justifying their living again.

B. Shall we understand then, that the resurrection of the dead is optional or compulsory on Justice?

A. Christ having "tasted death for *every man*," it is certainly compulsory on Justice to release the prisoners held for sin. Christ's sacrifice having been accepted as "the propitiation (settlement) for our sins; and not of ours (believers) only, but also *for the sins* of the WHOLE WORLD," all *must* go free, *because God is "just* to forgive us our sins."—1 John i. 9.

B. Does this imply universal, eternal salvation?

A. No, it implies the saving or salvation of all men from the Adamic death, but as many of them will be liable to the "second death," on account of their own sin, it *cannot* be *eternal salvation*. The second Adam will eventually restore to the race all that it lost by the first Adam's sin.

C. Was everlasting life one of the things possessed by Adam before he sinned, and which he lost in death; and is it to be restored to mankind through Christ's ransom?

A. Yes; his continuance of life, if obedient, is implied in the threatening of death if disobedient. Adam, when created perfect, was possessed of a perfect body, and with perfect arrangements for the continuance of the perfect life, in the trees (woods) of life, in the garden. This kind of life would have lasted *forever* had he continued obedient, hence was *ever*lasting life, conditioned only on obedience. This was lost, and is to be restored to all mankind,—viz., perfection of being, or life and perfect provision for its *everlasting* continuance in harmony with God.

C. Then this salvation cannot be what Paul refers to, saying, "The gift of God is eternal life."

A. Natural (human) life—*ever*lasting—was originally *a gift* from God, but its restoration is not, strictly speaking, *a new gift;* rather it is an old gift returned. *Life* once possessed was lost, and is to be restored because *purchased—paid for*—by the death of Christ. The restored race, brought back to where they were before the fall, will have the advantage of knowing from actual experience the character and results of *sin*, which plunged our race in ruin. Then, with the knowledge of sin and its miserable results, gained during the present time, they may be considered superior to all temptation and sin, and, therefore, not liable to death. They will enjoy *everlasting life* in the same sense that Adam possessed it before the fall, and that angels now possess it, —viz., the right and means of continuing their life (by eating, etc., Psalm lxxviii, 25), as long as they continue obedient to God's laws. This is not the same, however, as *immortality*—the *new gift* of God [see "The Narrow Way to Life."—Tract No. 5] which the Scriptures assert to be possessed by God our Father and our Lord Jesus Christ only, and *promised* to those of the Gospel church, who overcome and become his Bride. This *new gift* was never known of before this Gospel age, "Which in other ages was not made known unto the sons of men as it is *now* revealed unto his holy apostles and prophets by the *Spirit*."—(Eph. iii, 5; see also I Cor. ii, 10, and I Pet. i, 12.) It "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished *death* (obtained the right to do so by giving "his life a ransom for all"), and hath brought *Life* and *Immortality* to light through the Gospel."—II Tim. i, 10.

Yes, our Lord made both things possible, the restoration of *Life* to mankind in general, and the attainment of the superlative degree of life—*Immortality*—by those who overcome and become his bride. It is of this great prize set before believers of this Gospel age that Paul speaks, saying: "God having provided some *better thing* for us." (Theirs was good and grand, but the bride's portion is better.)—Heb. xi, 40.

The character and exclusive application of this promise of the divine, incorruptible, immortal principle of life to the "little flock," the "bride," is shown in the following and other Scriptures—1 Tim. vi, 16: God "*only* hath immortality:" a life incorruptible, independent of any support, eternal (the word *eternal* merely expresses duration, nothing more: God is both *eternal* and *immortal*.—I Tim. i, 17.) In John v, 26, Jesus gives his own definition of *immortality*, claiming that the Father *gives* it to him. "As the Father hath *life in himself*, so hath he *given* to the *Son* to have *life in himself*." He thus became a partaker of the divine (Jehovah's) nature, a son of God—the "*only* begotten" on that highest plane. And it is to partake of this same *gift* of God—"glory, honor, and immortality"—that his Bride is called. According to his promise she is to become "partaker of the divine nature," also—the same high plane of sonship—"joint heir with Jesus." She is to have within her "a well of water (life) springing up" (Jno. iv. 14), while the rest of mankind may come to the fountain to drink.—Rev. vii, 17, and xxii, 17. Paul says of the overcoming church, "This mortal must put on immortality." I Cor. xv, 53.

Thus we see that the *new gift* is that held out for the bride—immortality—divinity: while that which the world will get will be the *restoration* of the former life. When the world is restored to perfect human life, possessing the knowledge of good and evil, as perfect obedience will be expected of them as was required of Adam.

C. You seem to think there are no *conditions* to salvation, while the Scriptures mention them frequently.

A. There are conditions laid down for attaining the high calling to joint-heirship and dominion with Jesus and *immortality*, but none for the recovery of the race from the fall, except the righteousness and acceptableness of the substitute.

C. If ransomed why do they remain in death, and others die, *since* Christ has paid the price?

A. But the price is not yet fully paid. To have a clear understanding of God's plan, we must recognize the distinction which he makes between the world in general and the Church, or called-out ones of the present time. God loves the world and has made great and rich provisions, as we have seen for their coming in *his due time*, to a condition of perfection and happiness, but, in the meantime, while they are getting their experience with evil, God calls out "a little flock," to whom he makes "*exceeding great and precious promises*," conditioned on their living separate from the balance of the world—"overcoming the world,"—viz.: that they may become "children of God," "partakes of the divine nature," the "bride." and "joint-heirs," with his only begotten Son, Jesus Christ (anointed).

With her Lord, the wife becomes a part of the Christ—the anointed "body." She now fills up the measure of the afflictions of Christ, which are behind.—Col. i. 24. With him, she bears the cross here and when every member of that body is made "a living sacrifice," has crucified the fleshly human nature, then the ATONEMENT *sacrifice* will be finished, and the bride, being complete, will enter with her Lord into the glory which follows, and share with him in the "joy that was set before him," and which he set before her—of blessing all the families of the earth, thus completing the AT-ONE-MENT between God and the redeemed race. And, "as in the first Adam (and Eve—they being counted as one—Gen. v. 2) *all die*, so in Christ (Jesus and his bride made one—Eph. v. 27) shall all be made alive." 1 Cor. xv. 22. Jesus, the head, atoned for his body, his bride, and his righteousness is imputed to her. Being thus justified, and considered holy in God's sight, she is permitted to have fellowship with him in his sufferings that she may also share with him in his glory. [See Tract No. 7, "Work of Atonement"—Tabernacle Types.]

"Behold what manner of love the Father hath bestowed upon us (believers), that we should be called the *children of God*, and if children, then heirs; *heirs of God, and joint-heirs* with JESUS CHRIST, our Lord, *if so be that we suffer with him*."—Rom. viii. 17.

B. It is very clear to my mind, that a false idea of substitution has obtained among Christian people, from a supposition that it represented God as a vindictive, vengeful tyrant, angry because man had sinned; refusing to show mercy until *blood* had been shed, and caring not whether it was the blood of the innocent or the guilty, so long as it was *blood*. I doubt not many Christians have been led to look upon substitution as a God-dishonoring doctrine, even though there are many scriptures which are found difficult to otherwise make use of as, "He tasted death for every man;" "My flesh I will give for the life of the world;" "Without the shedding

of blood (life) there is no remission of sins;" "Redemption through his blood;" "While we were yet sinners, Christ died for us;" "We were reconciled to God by the death of his son;" and many other texts to the same effect. It was not by his leaving the glory which he had, nor by his keeping the law, nor by his being rejected of the Jews, a man of sorrows and acquainted with grief, nor by his resurrection, nor by work he has since accomplished, but, "*by his* DEATH *that we are reconciled to God.*"

I now see him as mankind's substitute, suffering death, the penalty which the *justice* of God had inflicted upon us. I can see "the exceeding sinfulness of sin" in God's sight, the perfection of his justice, and his great wisdom in so arranging it all, that man's extremity was made the occasion for the manifestation of "the great *love* wherewith he loved us" when "he gave his only begotten Son," and "laid upon him the *iniquity* of us *all*," as well as the love of Christ, who gave *himself* for us, that he might *redeem* us from all iniquity, (buy back to us all we had lost by iniquity). I feel to exclaim with Paul, "O! the depth of the riches both of the knowledge and wisdom of God!"

C. Do you understand the Scriptures to teach that all mankind will reach and maintain the perfection of life which Adam lost—which you called "*everlasting life?*"

A. It would seem as though such love, when seen, would beget love and obedience; but we are assured there is a second death, and while those who become subject to it, will not compare in numbers with the saved, yet there will be some, who will not reach perfection, even at the end of the thousand years, who being incorrigible will be cast into the lake of fire (the second death.)

God made provision before our creation for the recovery from the first death, (the present Adamic death,) but, if after experience with evil and a knowledge of good, they do not appreciate good, they will die for their own sin (not Adam's). There is no recovery from the *second* death—Christ will not die for them again. Justice and love can do nothing more for them.

C. Do you not understand that some are condemned to the *second death* during the Gospel age?

A. Yes, in 1 Jno. v. 16, and in Heb. vi. 4-6, we are informed that some commit this sin now, but from the conditions mentioned, they are evidently *few*. Only those who have been brought to a knowledge of God and his *good* word and have received the Holy Ghost—in a word, *Saints* are the only ones who could commit it—those who have already received all the benefits of ransom from sin, etc., and who know of it. If these being washed, like the sow, willingly go back to the wallowing in the mire of sin, they commit the sin unto death.

I do not mean simply backsliding, but open apostacy and rejection of Jesus' work of ransom and purchase as explained by the Apostle.

And now there is another thought I would like you to notice: Jesus not only ransomed his bride from *death*, but as her head becomes her leader, example, forerunner, and captain of her salvation to the spiritual condition and divine nature. The death and resurrection of our Lord are inseparably joined: the death was necessary as our ransom, to release us from the condemnation of sin, and to justify us before God; the resurrection was necessary that through our Lord's guidance, grace and strength bestowed through the Spirit we might be able to walk in his footsteps as he hath set us an example—"being made conformable to his death."

B. I see a force, then, in Paul's expression, Rom. v. 10: "*Reconciled* by the *death—saved* by the *life.*" His death *justified us to human life*, but his example and aid enable us to "become partakers of the *divine nature*" and life immortal.

C. If justice could not let mankind go free from death, how could Jesus be permitted to live if he became man's substitute? Must not his life be forever forfeited?

A. It *was forever forfeited*—he never took the same life again. He was quickened (made alive) to a *higher* life by the Father. He was "put to death in the *flesh*, but quickened by the *Spirit*" to a higher plane, a *spiritual body*. As we shall be, he, our leader, was "*sown a natural body, raised a spiritual body.*" Had he risen a fleshly being, with fleshly life, we could not go free. It would have been taking back our "ransom"—our "price." As Paul says, "He took upon him the form of a servant (flesh) *for* the suffering of death." He had no need of it further; he left it. "He made his soul (*life*) an offering for sin:" "My flesh I will give for the life of the world."—Jno. vi. 51. It was given forever. "This man, after he had offered *one* sacrifice for sins *forever*, sat down on the right hand of God," Heb. x. 12, having received a higher life.

B. This change, then, accounts for his acting so strangely after his resurrection—appearing in different forms—as the gardener to Mary, and "afterwards in *another form* to two of them," etc. His appearing in their midst, the doors being shut, and anon vanishing out of their sight. I often thought it peculiar. But did not his fleshly body disappear from the tomb?

A. Yes; "His flesh saw not corruption." What became of his flesh, I know not any more than I know what became of the various bodies in which he appeared after his resurrection, and of the various fleshly bodies in which angels appeared at various times. "They saw not corruption;" but, remember, it was not the *atoms of matter* which composed the body—(and which are continually changing)—those *atoms* did not sin, and were not cursed nor forfeited by the fall. It was the flesh *life*, and Christ's laying down his flesh *life* effects the ransom.

C. Now, another point: Are all our sins, actual as well as imputed, forgiven?

A. While all are justified from Adam's sin unconditionally, yet, where knowledge of right is possessed, obedience is expected as far as they are able to obey. Failure in this respect is the occasion for their being beaten with *many* or *few stripes* in the age to come; while the "little flock" who now believe into and are baptized into Christ, become members of *his body*, are by their faith justified from *all things* (Acts xiii. 39), will not be beaten with stripes in the world to come. True, they now receive "chastisement whereof all are partakers," but not *as a penalty;* only as the "rod and staff" of Christ, the Shepherd, to guide his sheep.

Thus the sins of the "Church of the First-born" are passed over, (not imputed), and she is justified, not from *death* only, but "*from all things.*"

This is beautifully pictured in the *law* by the *Passover*. Wherever in that night the *lamb* was eaten, and his blood sprinkled, the first-born was *passed over*—spared.—Ex. 12. So, during this night—the Gospel age—Christ, *our* Passover (Lamb) is sacrificed, and we "keep the feast."—1 Cor. v. 8. We feed on our Lamb with some of the "bitter herbs" of affliction to sharpen our appetite. All such are passed over. This type shows the *special value* of Christ's death to his body, "The Church of the *First-born.*" Thus, "God is the Saviour of all men, *especially* of those that *believe.*"—1 Tim. iv. 10.

C. Does not the race get back, in the second Adam, *spiritual life?*

A. Certainly not; Adam was not a spiritual but a *human being*, consequently had human life and powers, which were "very good." Believers of this Gospel age only are warranted by the word of God in expecting a change from human to spiritual conditions—spiritual bodies with spiritual powers "like unto the angels," and "like unto Christ's glorious body." This spiritual condition will be ours "in the resurrection." Those who hope to obtain this *new* nature are influenced by those *hopes and promises* during the present life, and endeavor to live in harmony with that *new* nature. These are said to be "*begotten* of the Spirit through the word of truth that they should be (*at birth*—resurrection) a kind of first fruits of his (God's) creatures."—Jas. i. 18; Rev. xiv. 4. Because of this *begetting* we speak of them as already spiritual beings, though really such in embryo only. Those of our race not *begotten* of these promises, etc., will never be spiritual beings, but as we have seen will be *restored* to *human* perfection.

C. I have heard frequently your views of restitution, and saw some force and considerable beauty in them, but I never before saw how absolutely certain man's restoration to life is. I see now that the same *justice* of God, which could in no case clear the guilty, could not permit man's release from *death* until the price of his ransom had been paid. The very purity of this justice, as well as the love of God in providing the ransom, assures us that the penalty or price being paid, every man *must* ultimately be released from death. And, Brother A., from one of your remarks I get a beautiful thought,—*i. e.*, That the world's redemption from sin and restoration from death, has been awaiting for 6000 years the coming and work of THE CHRIST (head and body). For over 4000 years it awaited the coming and sacrifice of the Head, and for nearly 2000 years it has also been awaiting the completion and sacrifice of the body. When the body is complete, sacrificed and united to the Head, then follows the glorious restoration of the fallen race. Ah, how grand and glorious it seems! How like a God of infinite wisdom and love.

B. Yes, yes; it lifts a load from my heart, as I think how God's word is its own interpreter, and shows forth his great, loving plans for all our race. And yet, we can scarcely realize its truth, though thus supported by his Word and

commended of our judgment. I presume it is because from infancy we have been found bound by false ideas.

A. And how it seems to unfold itself *now*, just at the time most needed, as the offset of the arguments of infidels; to give confidence and strength to God's children, who are being forced out of, and separated from the worldly-minded churches of today. I consider it a strong evidence that the Gospel age is ending, and that, *therefore*, this message of "Restitution," not due *during* the age, is put into our mouths now. Thus, God is gradually revealing himself through his plans, and the more we know of him, the more we will love and honor him.

C. One other thought I would like to suggest. Paul speaks of being made a spectacle to angels. Can it be that angels are learning the dreadful effects of sin, from seeing man's experience with it, and the love, mercy, justice, and power of God, in rescuing man from it? The thought presented to my mind is, that this terrible fall, with all its bitter consequences, together with this glorious plan of the ages for the restoration of the fallen race, and the introduction of the new creation, of which Jesus is the head, is intended for the instruction and benefit of *all* God's intelligent creatures, as well as for mankind.

A. A very good thought. We know that angels are intensely interested in watching the unfolding of the plan. We read in 1 Peter i. 12, "Which things the angels desire to look into," and again (Heb. i. 14), "Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" Probably they are learning for the first time the immensity of God's love, and wisdom, and power—the exceeding beauty of holiness in contrast with sin, and the lesson of the necessity of entire obedience and complete submission to the will of the one great Master and Father of all, as was beautifully exemplified in his dear Son, our Lord Jesus Christ.

C. What we have seen relative to *evil* in man—how and why it came—when and how it will be eradicated, its usefulness, yea, necessity, as a protection against future sin, etc., seems not only satisfactory, but a grand solution of a question which has long perplexed me and many others of God's children. Now let me ask, can we go further and learn God's plan relative to *Satan*, the tempter?

A. Our only source of information on the subject is the Bible, and its accounts, while brief, are to the point, and furnish us all requisite information. Scriptures refer to evil spirits as "legion," or a multitude under a head or prince called Satan. They were at one time angels of God. Peter (ii. 4) and Jude (6) speak of them as—"The angels who kept not their first estate" (of purity and sinlessness) whom God "cast down to *Tartarus* and delivered into chains of darkness."

It is a fundamental law of God's universe, governing all his creatures, that "The soul (being) that sinneth, it shall *die*"—that, in a word, God would supply life to no creature that would not live in harmony with his *righteous laws:* and though in conformity to this universal law, all the rebel angels were from the moment of rebellion *doomed* to die, and must ultimately die, yet God, who we are told "makes the wrath of man to praise him and the remainder (of man's wrath) he will restrain, has acted upon the same principle with the rebel angels. He uses them as his agents in the sense that they accomplish (probably unknowingly) a part of his plan, and give mankind the knowledge of *evil* and its bitter results—sickness, pain, and death of mind and body. And because of this work which they are designed to accomplish, God, the Father, "who only hath immortality" (1 Tim. vi. 16) *life in himself*—the fountain of all life continues for centuries to supply life to these condemned to death.

I presume that the rebel angels thought that they were *immortal* beings, and that while God could *give* life to any creature he could *not take it away again*, and probably with pride engendered by this thought of their own hold on life and their supposed inherent greatness, they may have meditated and atempted "a usurpation" of God's authority.

B. We can see the folly of presuming that he who created and gave life, could not by the same power remand any of those beings again to the same elements from which he created them.

A. Their rebellion was followed not by death, but by an expulsion from God's presence [to *"Tartarus"*—which probably signifies our *earth*]. This we can imagine a source of trial to the sinless angels. If God had said sinners should *die*, and these having sinned did not die, it would *appear* as though God had been misrepresenting his power. He had power to cast them out of his presence, but *apparently* lacked power to destroy them. Here was apparently a *rival* government nearly as strong as God's and any who loved evil might desert Jehovah's hosts and join those of Satan.

When *man* was created and placed in Eden, a marvel of perfection and beauty, but on a different plane of being from any previous creation, and with *one power* possessed by none other—the power to propagate his own species, can we wonder if Satan felt disposed to capture this wonderful creation for allies and subjects? This he did attempt, and approached as a friend who was truly interested in them, and desired their welfare, saying—'Why not eat of the "tree of knowledge of good and evil," and be very wise?' They said that God had charged them not to eat of it, and had cautioned them that if they ate they would die—lose life and return to the dust from whence they were taken. 'Ah, my dear friends,' says Satan, 'Be not deceived; God has told you an untruth; let me assure you, that you *will "not* surely die;" you are immortal beings and can no more die than God himself. Let me convince you that God is deceiving you, because the Lord God doth know that you would become as gods, knowing good and evil; therefore, he seeks to prevent your progress and knowledge by this threat of death.' Then Satan ate and died not, and this seemed to corroborate his statements and to make God a liar. I doubt not that Satan thought he told the truth when he said *man* had immortality and could not die. His own experience had evidently been such as to lead him to suppose God could not withdraw life when once given. And the fact that Adam, after sinning, was shut out from fellowship and communion with God, but did not *instantly die*, seemed but a corroboration of Satan's own previous experience.

It was not long, however, until *death* made its appearance, and gave evidence that *man* was "mortal" (Job iv. 17), proving the word of God true and Satan's statement false. We can imagine the awe and terror of the rebel angels as they saw lifeless Abel, and realized that their theories as to the endlessness of life were thus proved *false*. As they began to see the power of God to destroy as well as to create, they realized that the penalty against them as sinners (death) would sometime be fulfilled. That they *now* realize that their end is *destruction*, is evidenced by the words of the legion to Jesus—"We know thee . . . . Art thou come to destroy us?" —Luke iv. 34.

Though now convinced of God's power, they are still his enemies, and use their power to oppose God's plan, etc.; and they are permitted to exercise great power, and *seemingly* to triumph over God's plans and people, but it is only for a time, thank God, and their power is limited; so far can they go and no further.

The untruth which deceived in Eden—"Thou shalt not surely die"—has been the teaching of the devil through all generations since. He has taught it to all heathen peoples, and among those who are God's children—Christians—he has succeeded in getting many to believe him instead of God. But since *death* has come, he offsets the logical conclusions by saying that the real being is not dead; that merely the house has died, and that the being himself you cannot see, that he is *immortal*—indestructible. Upon this falsehood he has built up in the minds of Christian people the belief in a place of endless torment for the supposed endless being, which doctrine is a blasphemy on the character of Jehovah and a contradiction of his word, which repeatedly declares that "the wages of sin is *death*" (not life in torment), and "the soul (being) that sinneth, it shall die" (not live in misery).

By these doctrines and teachings Satan causes the statements of God's word to sound like mockery when it declares —"God is *love*"—"God so loved the world," etc. But while Satan may have supposed that he was opposing Jehovah by making the pathway which leads by *Faith* to glory, rugged and steep and hard to climb, yet we can see that God is still making use of *evil* to accomplish his plans; for the "narrow way," and careful walk and great faith are essential elements in the development of the *little flock*, to whom it is the Father's good pleasure to give the kingdom—"The Christ (anointed) of God."

Every truth of God seems to be opposed with a specious error, and every error of Satan's which we receive is a hindrance to our reception of some truth of God; and likewise every word of God's truth which we get a firm hold of, repels at once the error of the enemy. Let us give the more earnest heed to the word of God "which is able to make us wise unto salvation" (the great salvation promised to the overcomers—the Bride).

Soon Satan's power must wane. When in God's plan evil has served its designed purposes, the Lord will take to himself his great power and reign (Rev. xi. 17), and the rule which Satan now bears over those who do his will, will be overthrown, and a new age ushered in, the law and controlling power of which will be *righteousness*—a great contrast, indeed,

with "the present *evil* world" (age). This taking of control is described by Jesus in a parable—Mark. iii. 27. And again, in Rev. xx. 2, it is represented in a pen picture as a *binding* of Satan with a strong chain of power for a thousand years. When bound he has not yet met his doom—destruction—but will merely be restrained from deceiving the nations until the end of the Millennial age. Then all mankind having come to *know good and evil*, and having been restored to perfection of being, should and could resist all temptation, and if Satan were again to present temptation, they should oppose it and him, else they are as guilty as he. And so we read, Satan is again permitted to try the restored perfect human family, who now know by experience what sin is, and what God's love is; and, strange as it may seem, a number follow and join the rebellion of the angels—yet we cannot doubt that the number will be *small* in comparison with the numbers who shall *live* in harmony with God.

The agency of evil being then ended, all evil will be wiped out; and "*every* knee shall bow, and *every* tongue confess (Jesus) to the glory of God the Father."—Phil. ii. 11. As Paul declares (writing of Christ and his body-church): "The very God of peace shall bruise Satan (crush the serpent's head; destroy him) under your feet shortly."—Rom. xvi. 20. Paul again declares that the destruction of Satan and the evil which he has caused, was the object of Jesus' coming into the world and dying—"That through death he might *destroy* him that had the power of death,—that is, the *devil.*"—Heb. ii. 14.

John also adds his testimony that "For this purpose the Son of God was manifested, that he might destroy the *works* of the devil"—*all evil* (1 Jno. iii. 8).

C. How wonderful it seems! To think that God has for over six thousand years permitted not only men, but angels, to misunderstand his great *wisdom, power, and love* that in due time those attributes might shine with ten-fold brilliancy. This furnishes us a key, too, to our Christian experience. How often, while endeavoring to walk in Jesus' footsteps, and to overcome evil with *good*, we are misunderstood and our purposes maligned. "The world knoweth us not because it knew him not."—1 Jno. iii. 1.

B. I want to say to you before leaving, that I am much rejoiced to see clearly as I now do, why God permitted evil; that it was not that he had elected ninety to hell to each one chosen for glory, and introduced *evil* as a pretext to justify their damnation: nor, on the other hand, was it because God could not help its introduction, and lacked *wisdom* to foresee, and *power* to avert it; but that he *arranged for its introduction*, and our recovery from it as the embodiment of WISDOM, LOVE, *and* MERCY.

A. What a privilege is ours, dear friends, to be living during the fulfillment of the "Seventh Trumpet," during which "the *mystery of God* shall be finished."—Rev. x. 7. As the mystery and cloud of error and evil begins to roll away, and we get a glimpse of our Father's loving plans, how it rejoices and refreshes our hearts to see him as, indeed, a God of Love. Let us lift up our hearts and rejoice as we see that the glorious Millennial day is dawning, and that soon—

"His truth shall break through every cloud
That vails and darkens his designs."

In the light of the unfolding plan, Cowper's lines seem almost an inspiration:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his *word* in vain;
God is his own interpreter,
And he will make it plain.

WHY WILL CHRIST COME AGAIN?

THAT our Lord intended us as his disciples to understand, that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures.

When he said, "If I go away, I will come again," we believe that he certainly referred to his *second personal coming*. Some think he referred to the descent of the Holy Spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but all apparently forget the fact that in the last book of the Bible, written more than *sixty years after Pentecost*, and *twenty-six years after Jerusalem's destruction*, he that was dead, and is alive, speaks of the event as *yet future*, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies: "Even so *come* Lord Jesus."

Quite a number think that when they are converted, that forms a part of the coming of Christ, and that so he continues *coming* until all the world is converted. Then, say they, he will have *fully* come.

These evidently overlook the fact that the world will not be converted *when* he comes; that the Bible, our only guide on the subject, declares that, "In the *last days* perilous times shall come, for men shall be lovers of pleasure, more than lovers of God;" that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" and that Jesus gave special warning to his little flock, saying: "Take heed to *yourselves*, lest *that day* come upon you *unawares*, for as *a snare* shall it come upon all *them* (not taking heed) that dwell upon the face of the whole earth." And they shall not escape.

Again, we may rest assured that when Jesus said "All the tribes of the earth shall mourn and wail because of him when they see him coming," he did not refer to the conversion of sinners—Do the tribes mourn and wail because of the conversion of a sinner? And if it refers, as almost all admit, to Christ's personal presence on earth, it teaches that *all* on earth will not love his appearing, as they certainly would do if all were converted.

These expect that through the efforts of the Church, the world will be converted, and thus the Millennial age be introduced, at the close of which the Lord will come, wind up earthly affairs, reward believers and condemn sinners; that to *convert the world, bind Satan*, make "the knowledge of the Lord to fill the whole earth," and "nations to learn war no more," are the work of the Church in her present mortal condition. When she has accomplished this great and difficult task, Jesus comes to wind it up, etc.

They have much Scripture, which taken disconnectedly, seems to favor this view. But even this, we believe, when God's word and plan are looked at as a whole, will be found to favor the other view,—viz., that Christ comes to reign before the conversion of the world; that the Church is now being tried, and that the reward promised the overcomers is, that they shall share in that reign: "To him that overcometh, will I give to sit with me in my throne."—Rev. iii. 21. "And they lived and reigned with Christ a thousand years."—Rev. xx. 4.

There are two texts in particular used by our post-millennial brethren, to which we would refer:—"This Gospel must first be preached in all the world for a witness. Then shall the end come." They claim this to refer to the Gospel's converting the world before the end of the Gospel age. We pre-millennial believers claim, that *witnessing* to the world does not mean converting the world, but as it reads, to witness or testify.

This witness has already been given. In 1861 the reports of the Bible societies showed that the Gospel had been published in every language of earth, not that all earth's myriads had received it. No; not one in a hundred of the thirteen hundred millions have ever heard the name of Jesus. Yet the text is fulfilled: the Gospel has been preached to every *nation*.

We understand that the main and first object of the Gospel in the present age is, "To take out a *people*, for his name"—the Church—who at Christ's coming are united to him, and receive his name.—Rev. iii. 12.

The second text is: "Sit thou on my right hand, until I make thine enemies thy footstool."—Matt. xxii. 44. The thought generally gathered from this scripture is that in

heaven God has a throne on which he sits continually, and that when "Christ sat down on the right hand of the Majesty on high," he sat down also upon the same throne. This is a misconception. The throne of God referred to is not a material one, but refers to his *supreme authority* and rulership, for "heaven is my throne and earth is my footstool," and Paul says, "God hath highly exalted him [Jesus] and given him a name above every name." He hath given him *authority* (above every other) next to the Father. If Christ sits upon a material throne until his enemies are made his footstool [all subdued], then, of course, he could not come until the Millennium has been fully inaugurated. But if it means *the exalting to power*, it would not interfere with his coming and subduing all things unto himself.

To illustrate: King William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact, he seldom occupies it. We mean that he rules Germany.

Right hand signifies the chief place, position of excellence or power, and the words of Jesus to Pilate agree with this thought: "Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the *clouds* (storm clouds of trouble.—Zeph. i. 15) of heaven." He will be on the right hand *when coming*, and remain at the right hand during the Millennial age. On both views of the subject able arguments are possible, yet both cannot be true. We purpose, therefore, to take a glance at the general

PLAN OF SALVATION,

to see which view is in harmony with it. In so doing, we shall find the relation and bearing of both the first and the second comings, and know where to locate them.

First, then, Has God a plan? All must agree that he has, although almost all are inclined to think and talk of his dealings as though he were dealing by a rule of chance, and governed entirely by circumstance. No; he that would condemn a man for building a tower without first counting the cost, shall he build and people a universe without counting the cost? No, brethren; "Known unto the Lord are all his ways from beginning." God has a plan, a purpose and we know that all his purposes shall be accomplished. But how shall we find that plan? It is revealed to us in his word. "Search the Scriptures." Compare Scripture with Scripture, for

"God is his own interpreter,
And he will make it plain."

We are too much inclined to ask—What does my church say?—upon any question, instead of—What saith the Scriptures? Too much disposed to consult men's theological opinions, rather than God's Word. With the thought, then, that "the Scriptures are able to make us wise," that "the testimonies of the Lord are sure, making wise the simple," let us examine.

We have learned in the foregoing chapter *Why evil was permitted*. Its existence is attributed in Scripture to the devil. Evil continues because Satan's power is continued. It will last throughout the present age because the devil is the prince [ruler] of this world.—Eph. ii. 2. He will continue as its ruler as long as he can, or until he is bound. He cannot be bound until a stronger than he take the control out of his hands.

God of course, can control him; and of Jesus it is written, "All power in heaven and in earth is given unto me."

But while Jesus has all power, for wise purposes he has not made use of it, permitting evil to reign and measurably control the world, and permitting the devil to be "prince of this world."—John xiv. 30. But the time is coming when "He shall take to himself his great power, and reign," exalting his Church, giving her "power over the nations," so that, instead of, as now, being "subject to the powers that be," she shall "rule the nations." But when will he thus assume control? When the Gospel Church, "His body (Greek—Ecclesia), is complete. (Evil now being permitted for the trial and perfecting of the saints.) This completion of the Church is attained under the sounding of the seventh trumpet.—Rev. xi. 15. Here the mystery [church] of God is finished, and "the kingdoms of this world become the kingdoms of our Lord and his anointed" [church]. Now, we inquire, is this transfer of authority

FROM SATAN TO CHRIST

caused by the conversion of the nations to Christ through preaching the Gospel? We answer, No. At this time the nations are not converted (vs. 18), "And the nations were angry, and thy wrath is come." If converted, they would not be thus hostile, neither would God's wrath come upon them. On the contrary, God teaches in many Scriptures that a great time of trouble will come upon the nations. "He cometh with clouds"—indications of storm—trouble. "Come, behold the desolations which the Lord hath made in the earth. He maketh wars to cease unto the ends of the earth." This is the way God tells us he will make wars to cease. The next clause informs us that then he will be exalted among the heathen and in all the earth.—Psa. xlvi. 10. This chastisement of nations will be for their good, and is necessary to them as is the chastisement which God now inflicts upon his children, and it will have a good effect, for we read, When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9. It is in this new dispensation that, with evil restrained—Satan bound—"the knowledge of the Lord shall fill the whole earth as the waters do the sea."—Isa. xi. 9. The conversion of the world, instead of being due now while the devil is the prince of this world, will be, David says, "When the kingdom is the Lord's and he is the Governor among the nations; [then] all the ends of the world shall remember and turn to the Lord, and all nations shall come and worship before him."—Psa. xxii. 27, 28.

During the infancy of the human family—say from Adam to Moses—God treated his creatures like very young children. So far as we know, they had very little knowledge of their Creator's power or character. They had scarcely any revelation, the exception being the few cases where God favored certain persons, as Abraham, Lot, and others, communicating to them by angels, giving to Eve and to Abraham peculiar promises, which they could only vaguely comprehend.

The next age was to the Jewish nation a schooling season, during which God taught them to respect his promises and laws. They were yet minors, under age, therefore were treated as children, but kept under the Law, their schoolmaster.—Gal. iii. 24.

While the Word of God was being written and committed to the Jews for keeping, etc., the remainder of the world seems to have been left in the darkness of heathenism. They bowed down to wood and stone, destitute of truth as they are today.

In Scripture the period from Adam to the flood is called "the world [age] that was."—2 Pet. iii. 6. From the flood to the second coming of the Lord, "the world that now is," and "the present evil world," vs. 7, and the next grand era is called "the world to come."—Heb. ii. 5.

"The present evil world," Gal. i. 4, contains three

SEPARATE AGES.

The *Patriarchal*, lasting from the flood to the death of Jacob; the *Jewish Age*, lasting from the death of Jacob to the death of Christ, when he gave them up, wept over them, and said: "Your house is left unto you desolate;" the *Gospel Age*, lasting from the resurrection of Christ, when he became "the first-born from the dead, and the beginning of the new creation," until the full company of "the Church of the Firstborn" is complete, at his coming. The time of the sounding of the seventh trumpet, the resurrection and reward of prophets, saints, etc.—Rev. xi. 18.

We know not how many ages may be in "the world to come;" but that there is more than one we are sure, for Paul speaks of "the ages to come."—Eph. ii. 7. The first of these alone is dealt with in Scripture—the Millennial age, during which we live and reign with Christ.—Rev. xx. 4.

Having this outline, let us look more particularly at God's doings and sayings, and, first, it will astonish you, doubtless, until you reflect, when I say, that according to his word, God has not *exhausted* his resources for the world's salvation; that, in short, he is not *now* trying to save the world, nor has he been during past ages. What has he been doing? "Taking out a people—Church—for his name." Don't think this wonderful, as it is only putting in a striking form what all Calvinists believe, among whom are Baptists, Presbyterians, and others,—viz., That God is now electing, or choosing his Church out of the world. Yes, and all our brethren who believe in free grace must admit, that if all his purposes shall be accomplished, and "God's word shall not return unto him void;" if these Scriptures are true, God did not purpose the conversion of the world during the past six thousand years, else it would be accomplished. Neither did he send his word to convert the world up to the present time, else it *did not* prosper in the thing whereto he sent it.—Isa. lv. 11. These two views have been a dividing point in the churches for centuries,—viz.:

ELECTION AND FREE GRACE,

We believe the Scripture to teach both, but that it requires the observance of heaven's first law—*order*, to rightly divide the Word of Truth on this subject.

First, we will glance at Election. During the age pre-

ceding the deluge, there is no Scriptural account of God's giving mankind any law, nor any but very little light of revelation. One promise shines out; the Seed of the Woman was to bruise the Serpent, and even this required future revelation in order to be comprehended. God had, however, a few patriarchs or servants, who had light above the masses as lamp-posts in a dark way.

The Patriarchal age had increase of light. It is now revealed that this seed is not only to crush evil [the serpent], but to "bless all the families of the earth;" still God's Church is represented by single individuals only, Noah, Abraham, Isaac, etc.

These patriarchs were elected—chosen. "God called Abraham and said," etc. Not his kin, but Abraham alone was chosen; he had many sons and daughters, but only Isaac was chosen. "In Isaac shall thy seed be called." Of Isaac's two sons only one was chosen, "as it is written," Rom. ix. 11, 13, "Jacob have I loved, but Esau have I hated," (loved less). God chose before they were born, "that the purpose of God according to election might stand." Now, remember, I do not say that God had elected one to go to heaven and the other to go to hell: No, far from it. That is the common misconception of the *Scriptural*, and when properly understood, *beautiful doctrine* of Election.

At Jacob's death another advance step in God's plan is taken, and typical or fleshly Israel is formed. From this time one man no longer represents God in the world; but a nation, all the sons of Jacob and their posterity. And now we have an elect nation or church, and God gives all his special blessings to it. Other and larger nations—Egypt, Chaldea, etc., are passed by, left without light and without knowledge, while these are given to Israel. "What advantage then hath the Jew? Much every way, chiefly because to them were committed the oracles (laws and testimonies) of God." This is Paul's statement. God speaking to them, says: "You only have I known of all the families of the earth."—Amos. iii. 2. This people alone was recognized and thus continued until Christ came. Yes, and after it, for during his ministry he preached to them, and would not suffer his disciples to do otherwise, saying as he sends them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? "I am not sent but to the lost sheep of the house of Israel."—Matt. xv. 24. All his time was devoted to them until death, and here was his first work for the world—the first display of his free and all abounding grace—

GOD'S GRANDEST GIFT,

not for Israel only, but for all, for "Jesus Christ, by the grace of God, tasted death for *every* man." And now, also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the Gospel (which is free to all who hear) than others. Contrast yourself, with your privileges and knowledge, with the heathen man who never heard the call. When this called-out company (called to be "sons of God," "heirs of God, and joint-heirs with Jesus Christ, our Lord") is complete, then the plan of God for the *world's* salvation is only beginning. Not until then will "THE SEED" "bruise the serpent's head," and "bless all the families of the earth." For the seed is not Christ, the head, alone, but the Church, which is his body, as Paul informs us, Gal. iii. 16, 29, "Which seed is Christ . . . . and if ye be Christ's, then are *ye* Abraham's seed, and heirs, according to the promise." The same company are to bruise the serpent.—Rom. xvi. 20: "The very God of Peace shall bruise Satan under *your feet* shortly."

THE GOSPEL AGE

The Gospel age makes ready the chaste virgin (church) for the coming Bridegroom. When ready, the Bridegroom comes, and they that are ready are united to him. The second Adam and the second Eve become one, and then the glorious work of restoring mankind begins—"the time of restitution of all things which God hath spoken."—Acts iii. 21. In the next dispensation, new heavens and new earth, she is no longer the espoused Virgin, but the Bride. THEN "the Spirit and the Bride say, Come; and whosoever will, let him come and drink of the water of life freely."—Rev. xxii. 17.

As Adam, the beginning of the fleshly race, was composed of man and the helpmeet taken from his side, as it is written "Male and female created he them, and he called *their* name ADAM."—Gen. v. 2; so the *"Second Adam,"* of whom Paul says the first *"was a figure,"* or type (Rom. v. 14), has a helpmeet taken from his side (redeemed by his blood), and when she is fully formed and perfected, the Bridegroom comes, and they go in to the marriage; they become *one*, "the new creation of God"—(Read Eph. v. 25, 30, 32), making *in "Himself* of twain (Jews and Gentiles) one new man." The Church is composed of both.—Eph. ii. 15. This new man we have found to be the seed "to crush the serpent's head,"—"the seed of Abraham," "in whom all the families of the earth shall be blessed." The Gospel age, so far from closing the Church's mission, was only a school of affliction to enable her, as well as her Head to be touched with a feeling of earth's infirmities, that she also might sympathize with mankind, and during the Millennial age assist them, when "the knowledge of the Lord shall fill the whole earth," scattering the darkness of sin and ignorance, causing "wars to cease unto the ends of the earth." These are the "times of restitution," which Peter says are due when Christ comes.—Acts iii. 17, 19. For this "the whole creation groaneth and travaileth in pain together until now, waiting for the *manifestation* of the *sons* of God."—Rom. viii. 22, 19. These sons are not now *manifest*. There are among Christ's flock many "wolves in sheep's clothing." Among the wheat there are many tares; but when in "the harvest" ("the end of the age") they are separated, *then* shall the righteous *shine forth* (be manifested) as the sun in the kingdom of their Father—and *then* to the groaning creation (mankind) shall this "Sun of Righteousness arise, with healing in his wings."

But let us leave this bright and pleasant picture of the coming day, of which with the poet we could say:

"Haste thee along, ages of glory,
Haste the glad time when Christ appears,"

and turning, look at a dark picture. Have you ever asked yourself, while rejoicing in the glorious opportunites to be offered to mankind during the Millennial age,

WHAT ABOUT THOSE WHO HAVE DIED

before the plan of God has thus reached its fullness? There have lived on earth since creation (six thousand years), about one hundred and forty-three billions of human beings. Of these the very broadest estimate that could be made with reason would be, that less than one billion were *Saints of God* —the Church—the Bride. What of the one hundred and forty-two billions who died out of Christ? What is their condition?

Atheism answers: They are eternally dead. There is no hereafter. They will never live again.

Calvinism answers: They were not elected to be saved. God foreordained and predestined them to be lost—to go to hell—and they are there now. writhing in agony, where they will ever remain without hope.

Arminianism answers: We believe that God excuses them on account of ignorance, and that if they did the best they knew how, they will be as sure of being a part of the "Church of the First-born" as is Paul himself.

To this last view the great majority of Christians of all denominations hold, from a feeling that any other view would be irreconcilable with justice on God's part.

But, we inquire, what do the *Scriptures* teach on this last point? That ignorance is a ground of salvation? No; the only condition known in Scripture is FAITH. "By grace are ye saved through *Faith*." Justification by faith is the ground-rock of the whole system of Christianity. When, on the day of Pentecost, Peter was asked—"What must we do to be saved?" —he answered, "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved."

Again he says, Acts iv. 12. "There is *none other name* under heaven given among men whereby we must be saved," than the name of Jesus.

Paul reasons that a man must *hear the Gospel* before he can believe: "How shall they believe on him of whom they have not heard?" This—God's plan—that men shall be saved on account of faith, Paul says was to the Jews a stumbling-block (because they expected salvation as a reward of keeping the Law) and to the Greeks (the worldly-wise) foolishness. But, nevertheless, it has "pleased God, by the foolishness (in the eyes of men) of *preaching* to save

THEM WHICH BELIEVE."

I want to Scripturally close you in to the thought, that all who have not heard could not believe, and not believing, could not be a part of the Bride of Christ. But you object: Paul, in the first two chapters of Romans, teaches, "that these having not the law, are a law unto themselves," and that this law, which their conscience furnishes, is sufficient to *justify* them. No, I answer; you understand Paul differently from what he intended. Paul's argument everywhere is that "all the world is guilty before God." "For if I had not known the law I had not known sin." "For by the law is the knowledge of sin." The law given to the Jew revealed his weakness, and was intended to *show him* that he was *unable* to justify himself before God. "For by the deeds of the Law shall no flesh be justified in his (God's) sight." As the law thus *condemned the Jews*, so Paul says it is with the Gentiles also.

Though ignorant of *the Law*, they had light enough of conscience to *condemn them.* (All the light the Gentile could have would not justify sin; it would all the more condemn them, as the written law did the Jew.) "That every mouth may be stopped and all the world may become guilty before God," Rom. iii. 19, in order that eternal life may be seen to be "the *gift* of God, through Jesus Christ, our Lord," to every one that *believeth.*

Well, you answer, the Bible to the contrary, I believe and insist that God won't damn the world for ignorance. Now, let us see. Do you practice what you declare? Why do you assist in sending missionaries to the heathen, at a cost of thousands of valuable lives and millions of money? If they will all be saved, or even half of them, through ignorance, you do them a positive injury in sending them a preacher to tell them of Christ, for we know that only about one in a thousand *believes* when the missionaries do go to them. If your idea be correct, it were far better that no missionary should ever be sent. Before, nearly all saved; now, because of knowledge, nearly all lost. In the same way we might reason that if God had left *all* in ignorance, we would *all have been saved.* Then instead of the Gospel being *good news*, it would be more properly named *bad news.*

No, my brethren; *you do believe* that "there is no other name given whereby we must be saved." Your actions speak the loudest and speak rightly.

Now, suppose we look at these things just as God tells us of them, and leave the clearing of his character to himself.

WHAT HAS BECOME OF THE ONE HUNDRED AND FORTY-TWO BILLIONS?

First, we answer, that you may be sure they are not *now* suffering in hell, because not only do the Scriptures teach that full and *complete* reward is not given to the Church until Christ comes, "when he shall reward every man," but the *unjust* are to receive their punishment *then* also. Whatever may be their present condition, it cannot be their *full reward*, for Peter says: "God knoweth how to *reserve* the unjust *unto the day* of judgment to be punished," and he will do so. But the thought of so many of our fellow creatures at *any* time being lost, without having had the knowledge which is necessary to salvation, seems terrible, indeed, to all who have a spark of love or pity. Then, too, there are a number of Scriptures which it seems difficult to harmonize with all this. Let us see in the light of his dealings how we shall understand the statement, "God is love," or "God so loved *the world* that he gave his only begotten Son that whosoever believeth in him might not perish."

Ah, Lord, it seems to poor, frail humanity that if you loved the world so much, you might have made provision, not only that believers might be saved, but also that *all might hear.*

Again we read: "This is the true light that *lighteth every man* that cometh into the world." Lord, all our reason seems to say, Not so. We cannot see how Jesus lighted more than a few of earth's billions. Yonder Hottentot gives no evidence of having been so enlightened, neither did the Sodomites and myriads of others.

Once more we read: "Jesus Christ, by the grace of God, tasted death for every man." How, Lord, we ask? If he tasted death for the one hundred and forty-three billions, and from other causes it becomes efficacious only to one billion, is not his death comparatively a failure?

Again: "Behold I bring you glad tidings of great joy, which shall be to *all people.*" Surely it is to but a little flock that it has been glad tidings, and not to *all people.*

Another is: "There is one God, and one Mediator between God and man—the man Christ Jesus, who gave himself a ransom for all." A ransom! Then why should not *all* have *some benefit* from Christ's death?

Oh, how dark, how inconsistent do these statements appear when we remember that the Gospel Church is "a little flock." Oh, how we wish it would please God to open our eyes that we might understand the Scriptures, for we feel sure that did we but understand, it must all seem clear; it must all declare in sweetest harmony, "*God is Love.*" Oh, that we had the key! Do you want it?—Are you sure you do? It is the last text we quoted: "Who gave himself a ransom for all, *to be testified in due time.*" Due time! Ah, now we see! God has a *due time* for everything. He could have testified it to this one hundred and forty-two billions in their lifetime. Then that would have been their due time; as it was not so, their due time must be future. We know that now is our due time, because it is testified to us now. Christ was a ransom for you before you were born, but it was not due time for you to hear it until years after. So with the Hottentot; he has not heard it yet, and may not in this life; but in God's *due time* he will.

But does not death end probation?—one inquires. There is no Scripture which says so, we answer, and all the above and many more Scriptures would be meaningless of worse,

IF DEATH ENDS ALL

to the ignorant masses of the world. The only Scripture ever quoted to prove this generally entertained view, is, "As the tree falleth, so it lies." If this has *any* relation to man's future, it indicates that in whatever condition of knowledge or ignorance he enters death, he retains the same until raised up again.

But can knowledge ever reach these billions in their graves while dead? No; God has provided for the resurrection of them all. For "as in Adam *all* die, even so in Christ shall *all* be made alive." As death came by the first Adam, so life comes by the second Adam. Everything that mankind lost in the first, is to be restored in the second. Hence, the age following Christ's second coming is spoken of as "*the times of restitution.*"—Acts iii, 21.

Life is one of the things lost, and is to be one of the things restored. When restored to life with the advantage of experience and knowledge of evil, which Adam had not, he may continue to live *eternally* on the original condition of *obedience.* Perfect obedience will be required, and perfect ability will be given under the righteous reign of the Prince of Peace. Here is the salvation vouchsafed to the world. This enables us to use another text which is little used except by Universalists, and although not Universalists, yet we claim the right to use all Scripture. It reads: "We trust in the living God, who is the Saviour of *all* men, specially of them which believe." Here are *two classes* of saved ones—*all* (the world) and *believers. All* are saved from the Adamic death and *believers* of the present Gospel age receive the special salvation.

When the first-mentioned class (the world) are saved from the weakness, degradation and death to which all are now subject—when they by reason of Christ's ransom are, during the Millennial age restored to human perfection, enlightened by truth and brought to a knowledge of the love of God; if then they will not live in harmony with the law of God's kingdom—Love—they will be "destroyed from among the people."—Acts iii, 23. This is the *second death.*

Now, we see that "the testimony in *due* time," explains all of those difficult texts. In due time it shall be "*glad tidings* of *great joy* to *all* people." In due time, that "True Light shall lighten *every man* that cometh into the world," and in no other way can these Scriptures be used without wresting. We take them to mean just what they say. Paul carries out the line of argument with emphasis in Rom. v, 18, 19. He reasons that as all men were condemned to death and suffered it because of Adam's transgression, so also Christ's righteousness justifies *all* to life again. All lost life, not of their own will or choice, in the first Adam; all receive life at the hands of the second Adam, equally without their will or choice. When thus brought to life, having the love of God testified to them, *their* probation,

THEIR FIRST CHANCE,

begins. We do not preach a *second chance* for any. Since all believers are now "called in one hope of their calling,"—viz.: to be the Bride of Christ, and since this company will be completed at the end of this age, *it* could not be a *second chance* for any in the next age, for there is to be but one *Bride* of Christ.

Peter tells us that the "restitution is spoken of by the mouth of all the holy prophets." They do all teach it. Ezekiel tells us of the valley of dry bones, "This is the whole house of Israel;" and God says to them, "I will bring you up out of your graves and bring you into your own land." To this Paul's words agree, Rom. xi, 25, 26. "Blindness in part is happened to Israel until the fullness of the Gentiles (the elect company 'taken out of the Gentiles,' the Gospel church) be come in, and so all Israel shall be saved," or brought back from their cast-off condition. For "God hath not cast off his people whom he foreknew." They were cut off from his favor while the *bride of Christ* was being selected, but will return to favor when that work is accomplished.—Vs. 28 to 33. The prophets are full of statements of how God will "plant them again, and they shall be no more plucked up." This does not refer to restorations from former captivities in Babylon, Syria, etc., for the Lord says, "*In that day* it shall no more be a proverb among you 'the fathers ate a sour grape, and the children's teeth are set on edge;' but every man shall die for his own sin."—Jer. xxxi, 29, 30. This is not the case now. You do not die for your own sin, but for Adam's—"As *in Adam all* die." He ate the sour grape and our forefathers continued to eat them, entailing further sickness and misery upon us. The day in which "every man shall die *for his own sin,*" is this Millennial or Restitution day. But, when restored to the same conditions as Adam, will they not be as liable to sin and fall again as he was? No; they will be liable, but not *as liable;* they will have learned in their

present lifetime the lesson which God designs to teach all,—viz., "The exceeding sinfulness of sin." They will then be prepared to appreciate the good and shun the evil, and the Gospel Church then glorified will be, "the kings (rulers) and priests (teachers)" of that new age, for "Unto the angels hath he not put in subjection the world (age) to come, whereof we speak," etc. This restoration to perfect manhood will not be an instantaneous act accomplished in their resurrection, but a gradual work after their resurrection, requiring for its accomplishment all of the Millennial age—"Times of Restitution." And during that time, they shall be rewarded for the "cup of cold water" given (Matt. x, 42) or "beaten with many or few stripes" (Luke xii, 47), according to their improvement or neglect of the measure of light enjoyed during the Gospel age.

There will be something to be gained, and therefore to be sought for by mankind during the next age: Raised to a measure of life, the means of reaching perfection as men will be supplied them, yet they will never reach that condition, unless they put forth effort to obtain it, and make use of the means provided. When made perfect they will have *everlasting life*, in the same sense that Adam had it, and that angels now have it, *i. e.*, on condition of obedience to God's law.

But are we sure that God intends these blessings for any but the "people whom he foreknew"—the Jews? Yes. He mentions other nations also by name, and speaks of their restitution. Let me give you *an illustration that will be forcible.*

THE SODOMITES

Surely, if we find *their* restitution foretold you will be satisfied. But why should they not have an opportunity to reach perfection? True they were not righteous, but neither were you when God gave you your opportunity. Jesus' own words shall tell us that they are *not as guilty* in his sight as the Jews, who had more knowledge: "Woe unto thee, Capernaum, for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day." Thus Jesus teaches us that they had not had their full opportunity. "Remember," Jesus says of the Sodomites, that "God rained down fire and *destroyed them all.*" So if their restoration is spoken of in Scripture it *implies* their resurrection.

Let us look at the prophecy of Ezek. xvi, 48, to the close. Read it carefully. God here speaks of Israel, and compares her with her neighbor Samaria, and also with the *Sodomites*, of whom he says, "I took away as I saw good." Why did God see good to take away these people without giving them a chance, through the knowledge of "the only name?" Because, it was not their *due time.* They will come to a knowledge of the truth when *restored.* He will save them from death's bondage first, and then give them knowledge as it is written. "God will have *all men to be saved*, and to come to a *knowledge of the truth.*"—1 Tim. ii, 4. When brought to the knowledge, then, and not until then, are they on trial for *eternal* life. With this thought and with no other, can we understand the dealings of the God of love with those Amalekites and other nations, whom he not only permitted but commanded Israel to butcher. "Slay Amalek utterly—leave neither man, woman nor child." "Spare not the little ones." How often my heart has ached, and yours, too, as we sought to reconcile this apparent wantonness on God's part with the teachings of the new dispensation, "God is love," "Love your enemies," etc. Now we can see, that the entire Jewish age was a type of the higher Gospel age; Israel's victories and conquests are merely pictures of the Christian's battles with sin, etc. These Amalekites, Sodomites and others were used to illustrate, or to be "examples" for *our* admonition." These people might just as well die so, as of disease and plague, and it mattered little to them, as they were merely learning to know *evil*, that when on trial *"in due time,"* they might learn *good*, and be able to discriminate and choose the good and have life.

But let us read the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing her worse, vs. 53, says: "When I bring again the captivity of Sodom and Samaria, then will I bring thy captives in the midst of them." [In death all are captives, and Christ came to "set at liberty the captives and to open the prison doors" of the grave.] In vs. 55 this is called "a return to

THEIR FORMER ESTATE,"

—restitution. But some one who cannot imagine how God really could be so good or just, suggests: God must be speaking ironically to the Jews, and saying he would just as soon bring back the Sodomites as them, but has no notion of either. Let us see. Read vss. 61, 62. Nevertheless, *"I will* remember my covenant with thee; *I will* establish it to thee." "Yes," says Paul, "This is God's covenant with them—they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance."—Rom. xi, 27, 29. The sixty-third verse concludes the argument, showing that the promised RESTITUTION is not based on the merits of the Jews, Samaritans or Sodomites—"That thou mayest *remember*, and be confounded, and never open thy mouth any more, because of thy shame, *when I am pacified toward thee*, for all that thou hast done, SAITH THE LORD GOD." When God signs his name to a statement in this way, I must believe it—*"Saith the Lord God."* And no wonder if they are confounded when in the ages to come he shows forth the exceeding riches of his grace. Yea, many of God's children will be confounded and amazed when they see how *"God so loved* THE WORLD." They will be ready to exclaim with brother Paul: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

But some will inquire, How comes it that this has not been seen long ago? We answer, God gives light and knowledge to his people only as it is due. The world was left in almost entire ignorance of God's plan until the *Gospel* age, when Christ came, bringing life and immortality to light through the Gospel. The Jews up to that time supposed that all the promises of God were to and for them alone, but in *due time* God showed favor to the Gentiles also. Christians generally have supposed that God's blessings are all and only to the Church, but we began to see that God is better than all our fears; and, though he has given the Church the "exceeding great and precious promises," he has made *some* to the world also.

"The path of the just is as a shining light, that shineth *more* and *more*, unto the perfect day," and the fact that it now shines so brightly, and that we are able to see more of the beauty and harmony of God's word, is strong presumptive evidence that we are in the dawn of that glorious Millennial day, when "we shall know even as we are known."

But we promised to harmonize those doctrines of the Church generally supposed to conflict.—viz., CALVINISM, or *Election*, ARMINIANISM, or *Free Grace.* Perhaps you already see how they harmonize themselves by simply recognizing the order of the ages, and applying each text to the place and time to which it belongs. Let me, then, point out to you

THE INCONSISTENCY OF EITHER CALVINISM OR ARMINIANISM

when separated from each other. In doing so, we do not wish to reflect on those who hold these doctrines. We shall merely call your attention to features which their warmest advocates must confess to be *their weak points.*

First—Calvinism says: God is all-wise; he knew the end from the beginning; and, as all his purposes shall be accomplished, he never could have intended to save any but a few—the true Church—the little flock. These he elected and predestined to be eternally saved; all others were equally predestined and elected to go to hell, for "known unto God are all his works from the beginning of the world."—Acts xv, 18.

This has its good features. It shows, and properly, God's *Omniscience.* This would be our ideal of a GREAT God, were it not that three essential qualities of greatness, viz., MERCY, LOVE and JUSTICE are lacking, for none of these qualities find place in bringing into the world one hundred and forty-two billions of creatures *damned* before they were born, and mocked by protestations of love. No, no; *"God is love;" "God is just;" "God is merciful."*

Second—Arminianism says: Yes, "God is love," and in bringing humanity into the world he meant them no harm—only good. But Satan succeeded in tempting Adam. Thus, "sin entered into the world, and death by sin," and ever since, God has been doing all he can to deliver man from his enemy, even to the giving of his Son; and though now, six thousand years after, the Gospel has only reached a very small portion of those creatures, yet we do *hope and trust* that within six thousand years more, through the energy and liberality of the Church, God will have so far remedied the evil introduced by Satan, that all may at least know of his love, and the knowledge of God be co-extensive with the knowledge of evil.

The commendable feature of this view is, that it accepts the statement that *"God is love."* But, while full of loving and benevolent designs for his creatures, he lacks *ability* and *foreknowledge* adequate to the accomplishment of those loving designs.

While God was busy arranging and devising for the good of his newly-created children, Satan slipped in, and by one stroke upset all God's plans, and in one moment brought sin and evil among men to such an extent that, even by exhausting all his power, God must spend twelve thousand years to even reinstate righteousness to such a degree that the remainder of the race who still live will have an opportunity to choose Good as *readily* as Evil; and the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are

lost to all eternity, in spite of God's love for them, because Satan interfered with his plans as God had not foreseen. Thus Satan, in spite of God, gets thousands into hell to one God gets to glory. This view must exalt men's ideas of Satan, and lower their estimation of him who "spake and it was done; commanded, and it stood fast."

But how refreshing it is for us to turn from these fragments of truth, as separately considered, and

SEE HOW HARMONIOUS

and beautiful they are when united. How, during the present and past ages God is *electing* or gathering, by the preaching of his word, the Gospel Church. How he wisely permitted evil to come into the world, in order that he might develop his church, which, thus "being made perfect through suffering," might be prepared for her glorious work in the future; and how the *masses* of mankind, though not now on probation, are nevertheless getting a knowledge and experience by contact with sin, which he foresaw they would be the better of; and, furthermore, how he took occasion, in connection with this, his plan, to show us his great love, by so arranging that the death of Christ was necessary to our recovery from sin, and then freely giving him, "to be a propitiation for our sins, and not for ours only, but also for the sins of the *whole world*," and then in the next dispensation—

"THE NEW HEAVENS AND EARTH,"

(Rev. xxi, 1-9-10, and xxii, 17)—when "the Spirit and the Bride say, Come; and whosoever will may come and take of the water of life freely," he will show his "*Free Grace*" in fullest measure.

This period of his presence and reign is commonly known among Christian people as the *Millennium*, which means one thousand, and which is applied to the time future, "when the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi, 9), and none need to say unto his neighbor, "Know thou the Lord?" "*All* shall know him," etc. The time when there shall be no more curse (Rev. xxii, 3), "when the desert shall blossom as the rose" (Isa. xxxv, 1), and "streams shall break forth in the deserts" (Isa. xxxv, 6), when "the tabernacle of God will be with men and he shall dwell with them" (Rev. xxi, 3), when Satan shall be restrained and righteousness shall control. "Then nation shall not lift up sword against nation," nor learn war any more;" but "they shall beat their swords into plow-shares, and their spears into pruning-hooks" (Micah iv. 3). Glorious prospect for the world!

"Haste thee along, ages of glory,
Haste the glad time when Christ appears!"

Is not this the teaching of God's word? Men never would have thought of such a *glorious* plan of salvation. Truly God has said: "My ways are not your ways, nor my thoughts your thoughts." Hereafter when we address him, "Our Father," may it call to our mind that his love and compassion are far greater than the pity of our earthly parents; and while we study his words more and more, and seek to "*grow in grace*, and in the *knowledge* and *love* of God" let us ever remember that—

"Blind unbelief is sure to err,
And scan his Word in vain.
God is his own interpreter,
And he will make it plain."

Having seen how much of the great plan of God awaits the coming of Christ for its accomplishment, and having, we trust, found *why* Christ comes, can we help loving his appearing?

THE UNPARDONABLE SIN

"WHOSOEVER speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. xii, 32. [The word here rendered world, as in many other places, should be rendered *age*, and is so rendered in all new translations.]

This text teaches first that there is such a thing as *forgiveness of sins* both in the present Gospel age and in the coming—Millennial—age. The basis of all forgiveness of sins, is in the fact that "Christ died for our sins."

Secondly, it teaches that some sins are possible, which God will not reckon as a part of the Adamic sin which passed upon all men and which is to be *forgiven* all men. If men looked at Jesus and ignorantly supposed him an impostor and blasphemed him, it would be excusable and forgivable as a result of the *fallen* nature. Even should they blaspheme the name of God, and say they believed in no such being, etc., this too might be forgiven for the same reasons. But when God's *power* (the Holy Ghost) was *manifested* in doing them good as it was manifested through Jesus, there certainly was no excuse for even the most depraved of men ascribing those good works to an *evil power*—Satan. And this is just what Jesus tells them, that such conduct cannot be classed as a part of the general human depravity, and it therefore cannot be *forgiven*.

The light was shining so clearly, that though their eyes were nearly blinded by sin, they could not help realizing some of the *light* as Jesus manifested some of "the powers of the world (age) to come." As he said to them on another occasion, their "stripes" (punishment) in the next age will be in proportion as they have been *able to comprehend and do* justly and have not so done. They whose moral sight and hearing have been totally destroyed by Adam's sin and its results (if any such there be—the Lord knoweth) will have *no stripes* in the future, will be *forgiven fully*. They who see a little and could obey a little and do not so do, shall be forgiven the things they did not see and could not do, but will be *beaten* (punished) with a few stripes for the few things they saw, and could, but did not do. They who saw more and whose ability to perform was *less* impaired by the fallen nature, and who fail to do according to their ability, are to be beaten with *many stripes*.

Now notice that all who receive "*stripes*" receive them for *unpardoned* sins, for if the sins were *pardoned* they would not be punished for them. In our earthly courts if a man had trespassed against the law in two ways, and the penalty of the first crime was imprisonment for five years, and for the second six months; if it could be shown that he was not really to blame for the first crime, but was forced into it by circumstances over which he had no control, but the second crime was measurably under his control, the decision of the court would be "*guilty*" on both charges: but he would be *pardoned* on the first charge and not on the second; the result would be that he would serve the six months' punishment.

Here are two earthly crimes, one pardonable and one *unpardonable*. So it is with God's law; all are sinners and condemned—guilty—on account of Adam's sin, but the full ransom from that sin has been paid, and so though condemned before the court of heaven, it is announced that all of our imperfections traceable to that cause are freely and fully forgiven. But neither more nor less is pardonable. All sins against *light and ability* are unpardonable, cannot be forgiven at any time, and hence *must be punished*. The world will have many such sins to be punished in the age to come, and they receive in some instances much punishment in the present life and age. In a word, all punishment indicates unpardoned sin, for if it were pardoned it would not be punished as well.

Paul tells us of extreme cases of this sort of *unpardonable* sin. Men of the world who have a *little* light we have seen can commit it, but when a man becomes a Christian and has the eyes of understanding opened—when he is brought from the condition of darkness and ignorance, into the *light of the knowledge* of the Lord, to then "*sin willfully*" is terrible indeed. Due and full allowance is made for all our weaknesses and imperfections which come to us through our fallen nature, and which clog and hinder our doing as we should wish to do—our Father's will: but no more. If we cease to desire to do God's will, we cut loose from our Lord and begin to walk according to our own will as *natural* and no longer spiritual beings. This is the thing pictured by the proverb: "The dog is returned to his vomit, and the sow that was washed to her wallowing in the mire."—II Pet. ii, 22.

In Heb. vi, 4-6, Paul assures us that any Christian who has reached a full and mature development in the spiritual life, having "been *enlightened*," "tasted of the heavenly gift," "been made partaker of the Holy Ghost," tasted of the *good* word of God"—if such shall fall away, it is impossible to renew them *again* unto repentance. Why? Because this is an unpardonable sin. But can they not be *punished* for this sin and thus be free from it in time? No, with the above description of the Apostle, we understand that these had enjoyed all the blessings due them on account of Christ's ransom: *i. e.*, they were reckoned of God *justified form all sin*, as *new* creatures had been brought to a condition of enlightenment and knowledge of the Lord's will, and then, had *deliberately and willfully* acted contrary to it. We do not refer to a child of God *stumbling* or being overcome of the old nature for a time, but as expressed in Heb. x, 26—"if *we* sin willfully after that we have *received the knowledge* of the truth, there remaineth no more (a) sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour (*destroy*) the adversaries."

In a word, we understand Paul to teach that the class here

described have received all the benefits due them through Christ's ransom, and that their willful sinning against knowledge, etc., places them in the same position as Adam occupied when he sinned; the penalty of all such willful sin is *death.* In Adam's case it was the *first* death. In the case of these it is the *second death.* They had been *reckoned dead* as Christians, and then *reckoned of God alive* as new creatures, and now they die for their own willful sin—*the second death.* There is neither forgiveness nor excuse for such sin; they must have the full penalty and die. They have *lightly* esteemed the ransom *after* they knew of it, and thus have "trodden under foot the Son of God and counted the blood of the covenant *wherewith they were sanctified* (set apart as new creatures) an unholy (ordinary—common) thing, and done despite (disrespect) unto the spirit of (favor) grace."

These have no hope; they could not be recovered from the *second* death in any other way than as Adam and his children were redeemed from the *first* death—*i. e.*, by some one *dying* for their sin as Jesus died for Adam's sin. Will Jesus die again for them? No, "Christ being risen dieth no more; death hath no more dominion over him." Nor could there be any object in bringing such to life again; having had full redemption, and having come to know both *Good and Evil*, if they love evil rather than good and *wilfully* do it, let them be deprived of life. All will say it is love on the part of our Father to deprive them of life, which, if continued, would be only of injury and evil both to themselves and others.

It will readily be seen then that *this sin* to this last mentioned extent—punishable with the *second death*—could not possibly have been committed prior to the Gospel age, since not until Pentecost did the Holy Ghost come as a teacher to guide the church into the truth.—John xvi, 13. It had in past time been active through holy men of old, as they—"spoke and wrote as they moved by the Holy Ghost," but it moved them to *write* but *not to understand.* It came upon the prophets as *servants* to communicate; it comes to us as a *seal* of *sonship,* and to enable us as sons to *understand* our Father's will.—Rom. viii, 14. Consequently in previous ages none ever "*tasted* of the good word of God," or "became *partakers* of the Holy Ghost," etc., and consequently none who lived in past ages could sin away *forever* all hope of a future life.

The millions of past ages never have been recovered from the *first* death (Adamic) in any sense, and must be so recovered before it will be possible for them to commit the "sin unto *death.*"—Heb. vi, 4, 6. That Israelites, Sodomites, Egyptians, and others have not fully lived up to the knowledge they possessed we doubt not, and they will doubtless, therefore, have "*stripes*" in the coming age for sins not pardoned by Jesus' ransom.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty."

We are glad to say that we believe very few have ever committed this "*Sin unto death;*" that *very few* ever possessed the *knowledge* etc., specified by the apostle, we feel sure, and that is the specified condition.

HOW WILL CHRIST COME?

TO ALL *who* "love his appearing" and have read with interest the foregoing chapter, the manner in which our Lord will come becomes a subject of great interest, and now invites your attention.

At his first advent he came in a body of flesh prepared "for the suffering of death:" at his second advent he comes *in glory* (Mark xiii, 26) *in his glorious body* (Phil. iii, 21), *a spiritual body.*—I Cor. xv, 44-49.

But what is a spiritual body? What powers are theirs, and by what laws are they governed? We are here met by the objections, We have no right to pry into the hidden things of God—and "Eye hath not seen, ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." To both of these propositions we assent, but believe we cannot find out by studying God's Word what he has not revealed; and our investigation will be confined to the Word. The above quotation of Scripture (I Cor. ii, 9) refers to the natural or carnal man, and by reading it, in connection with the three verses which follow, the objection vanishes; for says the apostle, "God hath revealed them unto *us* by his spirit," which was given to us believers—the church —"that we *might know* the things that are freely given to us of God." And in the last clause of vs. 13, he gives us the rule by which we may know,—viz., "Comparing spiritual things with spiritual." We are very apt to change this rule, and compare spiritual things with natural, and thus get darkness instead of light. Let us now use the apostle's rule.

There is a spiritual body as well as a natural body; a heavenly, as well as an earthly body; a celestial as well as a terrestrial; a glory of the earthly, as well as of the heavenly. The glory of the earthly, as we have seen, was lost by the first Adam's sin, and is to be restored to the race by Jesus and his bride during the Millennial reign. The glory of the heavenly is as yet unseen, except as revealed to the spiritual, "*new* creatures"—to the eyes of faith, by the Spirit, through the Word. They are distinct and separate.—I Cor. xv, 38-48. We know what the natural, earthly, terrestial body is, for we now have such; it is flesh, blood, and bones; for, "that which is born of the flesh is flesh," and since there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood, and bones, whatever it may be; it is a heavenly, celestial, spiritual body,—"That which is born of the spirit is spirit." But of what material a spiritual body may be we know not, for "it doth not yet appear *what* we shall be; but . . . . we shall be like him."—Jesus.

THE SECOND BIRTH

Jesus was raised from the dead a spiritual body; this was his second birth. First born of the flesh a fleshy body—for, "as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii, 14. He was "put to death in the flesh, but quickened [made alive] by the Spirit." He was raised a spiritual body. He was the "first *born* from the dead," "the first-*born* among many brethren." The church are those brethren and will have a second birth of the same kind as his,—*i. e.*, to spiritual bodies by the resurrection, when we shall awake in his likeness—being made "Like unto *Christ's glorious body.*" But, this second birth must be preceded by a begetting of the spirit—at conversion—just as surely as birth of the flesh is preceded by a begetting of the flesh. Begotten of the flesh—born of the flesh—in the likeness of the first Adam, the earthly; begotten of the spirit —in the resurrection born of the spirit, into the likeness of the heavenly. "As we have borne the image of the earthly, *we* shall also bear the image of the heavenly." We may, then, by examining facts recorded of Christ, after his resurrection, and of angels, who are also spiritual bodies, gain general information with regard to *spiritual bodies,* thus "comparing spiritual things with spiritual."

First, then, angels can be, and frequently are, present, yet invisible. "The angel of the Lord encampeth round about them that are his, and delivereth them;" and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. i, 14. Are you begotten of the spirit, an heir of salvation? Then doubtless they have ministered to you. Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Assyrians; his servant was fearful; Elisha prayed to the Lord, and the young man's eyes were opened, and he "saw the mountains round about Elisha full of chariots of fire and horsemen of fire" (or like fire). Again, while to Balaam the angel was invisible, the ass's eyes being opened saw him.

Second, angels can, and have appeared *as* men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first Abraham supposed them to be "three men," and it was not until they were about to go that he discovered one of them to be the Lord, and the other two angels, who afterward went down to Sodom and delivered Lot.—Gen. xviii, 1. An angel appeared to Gideon *as a man,* but afterward made himself known. An angel appeared to Samson's mother and father; they thought him a man until he ascended up to heaven in the flame of the altar. —Judges xiii, 20.

Third, spiritual bodies are glorious in their normal condition, and are frequently spoken of as glorious and bright. The countenance of the angel who rolled away the stone from the sepulchre "was as the lightning." Daniel saw a glorious spiritual body, whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude; before him Daniel fell as a dead man. Daniel x, 9. John, on the Isle of Patmos, saw Christ's glorious body (Rev. i, 14), and describes the appearance in almost the same language—His voice was as the sound of many waters, his eyes as lamps of fire, his feet like fine brass as it burns in a furnace (so bright that you can scarcely look at it). John falls at his feet as dead; but he said to him, "Fear not; . . . . I am he that was dead;

behold I am alive forevermore." Saul of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground.

We have thus far found spiritual bodies truly glorious; yet, except by the opening of our eyes to see them, or their appearing *in the flesh as men*, they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "they that journeyed with him . . . . seeing no man."—Acts ix, 7. The men that were with Daniel did not see the glorious being he describes, but a great fear "fell on them, and they ran and hid themselves." Again, this same glorious being declares: (Daniel x, 13) "The prince of Persia withstood me one and twenty days." Daniel, the man greatly beloved of the Lord, falls as dead before this one whom Persia's prince withstands one and twenty days. How is this? Surely, he did not appear in glory to the prince. No; either he was invisibly present with him, or else

HE APPEARED AS A MAN.

Jesus is a spiritual body since his resurrection. He was "raised a spiritual body," consequently the same powers which we find illustrated by angels—spiritual bodies, should be true also of him, and such was the case. If Jesus had revealed himself to his disciples after his resurrection, as the angel did to Daniel, the glory of the spiritual body would undoubtedly have been more than they, as earthly beings, could bear. They would probably have been so alarmed as to be unable to receive instructions. [We understand that the glorifying spoken of was accomplished after he ascended to the right hand of the Majesty on High (Jno. vii, 39), refers to the installation into the majesty of power. When the Scriptures speak of a glorious spiritual body, the glory, grandeur of *the person* is referred to, and not the glory of power or office.] During the forty days of his presence before ascension, he appeared some seven or eight times to his disciples; where was he the remainder of the time? Present, but invisible. Notice, also, that in each instance, he is said to have *appeared*, or he *showed himself*, language never used of him before his change from a natural to a spiritual body; now, as angels do, he *appeared*, etc.

Remember that the object of Jesus' apearing to them was to convince them that "he who was *dead* is *alive* forevermore;" that they might go forth as *"witnesses."* Being a spiritual body, it was simply a question of expediency which way he could best appear to them—*i. e.*, in which way his object in appearing be best accomplished. He *could* appear as a "flame of fire," as the angel of the Lord had appeared to Moses "in the burning bush." Thus Jesus *might* have appeared to and talked with the disciples, or he might have appeared in glory as the angel did to Daniel, or as he afterward did to John and to Saul of Tarsus. If he had so appeared, they would doubtless also have had "great fear and quaking," and would have fallen to the ground before him and "become as dead men;" or he could do as angels had done, and as he had done with Abraham (Gen. xviii) when he appeared *as a man*. This last he saw to be the best way, and he did appear *as a man*. But notice, they did not see him after his resurrection *as* before his death. First he appeared to Mary as the gardener; and she "saw Jesus standing and knew not that it was Jesus." "After he *appeared in* ANOTHER FORM unto two of them as they went into the country" (Luke xxiv. 15). They knew not that it was Jesus until he revealed himself in breaking of bread; then he *vanished* from their sight. Notice, it was in *"another form,"* and consequently, not the same one in which he appeared to Mary.

Again, some having given up all hope of being any longer fishers of men, had gone again to their nets. They had toiled all night and caught nothing. In the morning Jesus is on the shore within speaking distance, but they "knew not that it was Jesus." It was *another form*. He works a miracle, giving them a boat full of fish in a moment. John, the loving disciple, remembers the feeding of the three thousand and five thousand, the strange days in which they were living, and that Jesus had appeared to them already. He seems at once to discern who gave the draught of fishes and said: "It is the Lord." He recognized him not by the natural eye, but by the eye of faith, and when they were come to shore "None of them durst ask him, Who art thou? knowing (feeling sure from the miracle, for they saw not the print of the nails) that it was the Lord" (John xxi, 12). Thus did Jesus appear to his disciples at different times, to make them witnesses of his resurrection. He was present, but unseen, during most of those forty days, appearing, in all, perhaps not more than seven times.—John xx, 26, and xxi, 14.

We presume that it was to guard against the idea that he was a *fleshly body* that he appeared in various *forms* and in miraculous ways, coming into their midst, the doors being shut, and vanishing from their sight. He not only showed that *he* had undergone a change since death, but he illustrated his own teaching to Nicodemus, that every one born of the Spirit ("That born of the Spirit *is Spirit*") can go and come like the wind. "Thou canst not tell whence it cometh nor whither it goeth, *so is every one* that is born of the Spirit" (Jno. iii, 8). So did Jesus go and come. "But some doubted"—some wanted to thrust their hands into his side, and put their fingers into the print of the nails; and Jesus thus appeared. Whether it was the same body that had been crucified, or one like it, we know not, nor does it make any difference; in any case, it was not *his body*, for he had been "quickened of the Spirit"—a spiritual body—"sown a natural body, raised a *spiritual body*," and none of the various *forms* or *bodies* in which he appeared were *his body*. They were only *vails of the flesh* which hid or covered the glorious spiritual body just as angels had often used the human form to vail themselves when appearing to mortals.

One point which seems to confuse is, that Jesus ate and drank with the disciples and said, "Handle me; for a spirit hath not flesh and bones as ye see me have."

Jesus affirms just what we have claimed, that the body they saw and handled, and which ate with them, was not his spiritual body, for he says: "A spirit *hath not* flesh and bones." Look back to the time when the Lord and two angels appeared to Abraham (Gen. xviii). Jesus had not then left *"the form of God,"* and taken the *form of a servant*. He was a spiritual body then, and it had not flesh and bones, but then used the human form as a vail. He ate and drank and talked and could have said to Abraham: Handle me; this body which you see is "flesh and bones." No, the disciples did not see Christ's glorious spiritual body, but they saw the fleshly *"forms"* in which he *appeared*.

St. Paul teaches us (I Cor. xv. 44, 45) distinctly that Christ was raised from the dead a life-giving *Spirit* [*pneuma*, the same word used by our Lord]. But where did he get the various bodies in which he appeared, and where did they go when their work was accomplished? They did not see corruption; neither did those bodies which the angels used see corruption. Our only answer is, "Thou canst not tell whence it cometh nor whither it goeth." But we all believe other things which we cannot fully understand. We cannot understand *how* a grain of wheat grows, yet we know it does grow; we know not *how* Jesus turned the water into wine, or healed the sick, or raised the dead. Yet we believe that he did these things. Can you tell where he got the clothes he wore after his resurrection? "They parted his raiment among them, and for his vesture they cast lots"—the old were gone, and the linen clothes lay in the sepulchre. Is it more difficult for spiritual beings with their powers to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found Jesus' spiritual body and those of angels glorious, yet invisible to mortals: with power to manifest the glory, or to appear as men, or in any form they may choose. In the resurrection the overcomers—the Bride—shall be "like unto Christ's glorious body." "We shall be like him, for (not until then) we shall see him as *he is*" (not as he was, for "though we have known Christ after the *flesh*, yet now, henceforth, know we him no more" [after the flesh] (II Cor. v. 16). Such a spiritual being was Christ at the time of his ascension; and, with what we have learned of the powers of that spiritual body, we are now, we hope, prepared to inquire:

HOW WILL HE COME AGAIN?

Briefly stated, we believe the Scriptures to teach our Lord will never again appear as a man; that at his second coming he will be invisible to mankind; that none will ever see him except the Church: "Without *holiness* no man shall see the Lord." that the Church will not see him until changed from natural to spiritual bodies; that then "we shall see him *as he is*" [not as he *was*]. But, while none are to see him with their natural eyes, all are to *recognize* his presence and his power (*"the eyes of their understanding* being opened"). Hence we read: "Every eye shall see (*optomai*—recognize) him."

There will be, we understand, various orders and times of recognizing him by various classes of humanity. The first class to recognize his *presence*, the Bible teaches, will be those Christians who live in most intimate communication with him, and who are the most separate from the world. These, by the eye of faith, through the word of truth, will recognize him as present. These, called "a little flock," the "overcomers," the Bride, etc., will be the first to be informed of his presence. We have a "sure word of prophecy, whereunto ye do well that you take heed, as unto a light that shineth in a dark place, until the day (of the Lord) dawn." "If thou shalt not watch. . . . . thou shalt not know what hour I will come upon thee." This "little

flock" will be changed—made like unto Christ's glorious body.

Then commences a time of trouble on the worldly-minded Church, and on the world, in which the Lord makes known his presence and power, by causing the overthrow of all systems of error, in Church and world.

Though all this uprooting and overturning of governments, etc., will be accomplished in a manner considered perfectly natural, yet it will be so thorough, that ultimately all will realize that "The Lord reigneth," for "he shall be revealed (made known) in flaming fire." (Judgments.) And in due time, "all that are in their graves" shall also be brought to life (during the Millennial age), and recognize Christ; for "Unto him every knee shall bow. Thus every eye shall see him; and "*they also which pierced* him."

Now let us examine the subject more in detail.

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years, and the events connected with it—his birth, baptism, sorrow, death, resurrection, etc., as mentioned by the prophets, all took place *at* the first advent. The second advent, as we shall see, lasts much longer. It includes the Millennial reign, and prophecy covers all the prominent features of that reign. He comes to reign—must reign until he has put down all enemies; the last being death.—I Cor. xv. 25, 26.

In the application of prophecy to the events of the first advent, we recognize order. Christ must be the "*child* born and son given" before "the *man* of sorrows and acquainted with grief." He must *die* before he could *rise* from the dead, etc. So also in studying prophecy, referring to the second advent, we must recognize order; we must judge of the order somewhat by the character of the event. As the wife is the *glory* of the husband, so the bride is the glory of Christ, for we are to be "partakers of the glory that shall be revealed" (1 Pet. v. 1, 10), and as the "glory shall be *revealed in us*" (Rom. viii, 18), we know that Christ could not come in the glory of his kingdom [church] until he has first gathered it from the world. In harmony with this thought we read—When *he* shall *appear*, *we* "also shall *appear with him* in glory."—Col. iii, 4.

The prophets foretold the sufferings of Christ [head and body] and the glory that should follow.—1 Peter, i. 11. If the sufferings were of the *whole body*, so is the *glory*. We suffer with him that we may be also "*glorified together*."—Rom. viii, 17. "Enoch prophesied, saying—The Lord cometh *with* ten thousands of his saints," [Gr. *hagios*, never translated angel] (Jude 14). Again (Zech. xiv. 5), we read—"The Lord my God shall come and *all the saints with thee*." Thus we learn that when he *appears* in glory we are *with* him, and of course, we must be caught to meet him before we could appear *with* him. We understand that this *appearing* of the saints *in glory*, as already expressed of the Lord, will be a manifestation not in person but in *power*.

We have evidence to offer, proving that he comes unknown to the world; but attempt to answer two supposed objections first,—viz.: "This same Jesus shall so come in like manner as ye have seen him go into heaven," (Acts i, 11), and "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise."—1 Thes. iv. 16. These texts are supposed to teach that Christ will come in a manner visible to the natural eye, while the air is rent with the blast of the Archangel's trumpet, at which, mid reeling tombstones and opening graves the dead will be resurrected. It certainly has that appearance on the surface, but look at it again: Would that be coming in *like manner* as they saw him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say, *You shall see* him coming, nor that *any one* would see him. but—he shall come. When he arrives, it will be privately. He comes to organize the Church as his kingdom, to set it up. He comes to be glorified in his saints in that day.—11 Thes. i, 10. The world saw him not after his resurrection; they did not see him ascend, as he said, "Yet a little while and the world seeth me no more."

And "he shall so come in like manner"—unknown to the world. Nor will they see (recognize) him in his second advent until his Church is gathered, for when he shall *appear* "we also shall *appear* with him." What, then, does the trumpet mean? Let us see. We are to be rewarded "at the resurrection." As we will not be rewarded twice, nor resurrected twice, we conclude that the "Trump of God" (1 Thess. iv, 16) and the "Last Trump" (I Cor. xv, 52) are the same, differently expressed.

The same events are mentioned as occurring at each—*i. e.*, the resurrection and reward of saints. And for the same reason we believe the "Trump of God" and the "Last Trump" to be the "Seventh Trump" of Rev. xi, 15. The "Seventh Trump" is the "Last Trump," and is called "the Trump of God," possibly because introducing the special judgments of God connected with the setting up of his kingdom.

These trumpets evidently are the same—but what? The seventh angel *sounded*. A sound on the air? No, not any more than the six which preceded it. They are each said to *sound*, and Sir Isaac Newton, Clarke, and all commentators of note, agree that five or six of these trumpets are in the past. They have been fulfilled in *events* upon the earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh. If

THE SEVENTH TRUMPET

were to make a sound on the air, it would be out of harmony with the other six of the series. That it covers "the great day of his wrath"—the time of judgments upon *the kingdoms of the world*—the pouring out of the "seven vials" of his wrath—the "time of trouble such as was not since there was a nation"—seems evident, for we are told, in the same sentence, of the wrath of God coming on the nations—Rev. xi, 15, 18.

We see, then that the *sounding* of the trumpets, and so coming in *like manner*, do not conflict, but rather, add force to the fact that he comes "unawares," "as a thief," and steals away from the world "his treasure—his jewels." Remember, too, that this is Christ the spiritual body, that could not be seen without a miracle; that was present, yet unseen, during thirty-three days after his resurrection.

But will the world not see the saints when gathered or gathering? No; they are changed (in the twinkling of an eye) from Natural to Spiritual bodies, like unto Christ's glorious body, and in the instant of their change will be as invisible as he and angels. But those who arise from their graves? No; they were sown (buried) natural bodies; they are raised spiritual bodies—*invisible*. Won't the world see the graves open and the tombstones thrown down? A spiritual body (remember, we are comparing spiritual things with spiritual, not natural) coming out of the grave will not make any more of a hole in the ground than Christ's spiritual body made in the door when he came and stood in their midst, "the doors being shut."—John xx, 19, 26. But do not forget that only the Church are raised *spiritual* bodies—all others, *natural* fleshly bodies, as Lazarus, etc.

PRESENCE OF CHRIST BEFORE THE RAPTURE OF THE CHURCH

Christ's personal presence and ministry of three and a half years at the first advent, as well as the three and a half years which followed his ministry, is termed "*the Harvest*." It was the harvesting of the Jewish or Law age. Christ was present as the chief reaper—his disciples as under-reapers. Their work was separating of wheat from chaff, and the gathering of the wheat into the higher or Gospel dispensation. That harvest was the end of that age. Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." "I send you to reap that whereon ye bestowed no labor; other men (the prophets) have labored and ye are entered into their labors."—John iv, 38. That work was not general, not for the world. He confined his labors to Judea, and the work to them did not cease until five days before his death, when he rode on the ass into the city, wept over it, gave them up, and said: "Your house is left unto you desolate." After his resurrection he sends the disciples to "preach the Gospel to every creature, beginning at Jerusalem." Nor were they suffered to preach to the world in general until the seven years of harvest-work to that Jewish people was fully accomplished, as God had promised.—Daniel ix, 27. "He (Jesus, chief reaper) shall confirm the covenant with many for one week)" (seven years), in the midst of the week making all sacrifice to cease—by offering himself the true sacrifice. But the harvest or reaping done in the end of the Jewish age was confined to them as a people. The oracles of God had been committed to them as a people; wheat was sought among them, but as a nation they proved to be mainly chaff. The wheat was garnered (brought into the Gospel church) and the chaff burned (nation destroyed), and thus their harvest ended.

During the Gospel age, the church does not reap, but sows the seed. Paul plants, Apollos waters, God gives increase, etc. But there is to be a harvest in the end of this age, as *illustrated* in the parable of the tares and wheat, and *taught* in the explanation of the same.—Matt. 13. Notice that both wheat and tares are in the kingdom of heaven—the church—and that this parable, as also the other six of the series, relating to "the kingdom of heaven"—*the church*—refers not to the non-professing world, but to two classes *in* the church.

The Son of Man planted the church pure, good seed. During the days of the apostles there were special "gifts of the Spirit," such as "discerning of spirits," etc., by which they were able to prevent *tares* from getting in among the *wheat*—hypocrites getting into the church,—(instance, I Cor. v, 3.—

"Simon Magus"—"Ananias and Sapphira," etc.); but when the apostles were dead, "while men slept," the enemy began to sow tares among the wheat. Paul says that the mystery of iniquity had begun to work even in his day; now they grow side-by-side in all the churches. Shall we separate them, Lord? No; we might make some mistake, pull up wheat and leave tares. "Let both grow together until *the Harvest.*" "The harvest *is* the end of the world." [*aion-age.*] "In the time of harvest I will say unto the reapers—the reapers are the angels—gather together *first* the tares and bind them in bundles to burn them; but gather the wheat into my barn."

Notice, this *Harvest* is the end of this age, yet, like the one ending, the Jewish age, it is a period of time—"In the *time* of harvest." Secondly, there is order—"Gather *first* the tares." There will come a time, then, in the end of this age, when the reapers—angels—will be present doing some sort of separating work in the Church, yet an invisible presence and work. If the work of binding, gathering, etc., were a visible work by visible agents, two would not be found in the field, mill and bed when the hour for translation comes and the one is taken and the other left.—Matt. xxiv, 41.

Again, before the living are gathered, the *dead in Christ* must have risen, whether it be but a moment before; "the dead in Christ rise *first—then* we which are alive," etc.—I. Thess. iv, 16. This harvest is not of the living only, but also of "the dead in Christ," "those that sleep in Jesus." The angels gather the living, but our Lord, who is the chief reaper here (as he was in the Jewish harvest), gathers or raises the dead. "I will raise him up;" "I am the resurrection and the life;" and in harmony with this thought we find that in Rev. xiv, 15—"One like unto the Son of Man, seated on a cloud," reaps the earth. (Here, two harvests, or two parts of one harvest, are shown; the second being the casting of the "vine of the earth" into the wine-press of his wrath—time of trouble.) The special point to which your attention is called, however, is the fact that this harvest will go on without outward demonstration, the chief and under-reapers being present but unseen.

Some may have confounded these remarks on the presence of Christ in a spiritual body with the presence of the spirit of Christ, but they are quite distinct. The latter never left the church; consequently, in that sense, he could not "come again." Of his spiritual presence he said: "Lo, I am with you always, even unto the end of the world"—age. We refer to the *personal presence* which did go away, and was to come again—a spiritual *body.*

The Greek word generally used in referring to the second advent—*parousia,* frequently translated *coming*—invariably signifies *personal presence,* as having come, arrived, and never signifies *to be on the way,* as we use the word *coming.* This fact is recognized by many who are looking for the Lord; but the error under which the church in general is laboring, is that of supposing that *presence* implies *sight*—manifestation—appearance. In the Greek, however, other words are used to express revelation, appearing and manifestation, viz.: *phaneroo*—rendered shall appear in "When he shall *appear,* etc.," and *apokalupsis*—rendered shall be revealed in 2 Thes. i, 7. "When the Lord Jesus shall be revealed."

These and other texts teach us that our Lord will *reveal* or *manifest* himself to the world in such a manner that "Every eye shall see—[*optomai*—recognize] him"—"Be revealed in flaming fire," [judgments]. But what we now claim is, that before he is thus revealed, he will be *present unseen,* (by all except the Bride, who will see—recognize him—because of the eyes of her understanding being *opened* by the anointing of truth—see Eph. i, 17-19), doing a work and gathering his Bride, or body, to himself.

We have Christ's own word to prove that he will be present in the world, and the world for a time will know not of it. In Matt. xxiv, 37, we read: "As the days of Noah were, so shall also the *parousia* (*presence*) of the Son of Man be." The presence of Christ is not compared to the flood, but to the days of Noah, the days that were *before* the flood, as verse 38 shows; as then they ate, drank, married, etc., and *knew not,* so shall also the presence of the Son of Man be. The resemblance here mentioned is that of *not knowing*—they will *not know* of the *presence* of Christ. They may have been wicked then, and doubtless were, and may be similarly wicked *in his presence;* but wickedness is not the point of comparison; as then they ate, drank, married—proper enough things to be doing, not sins; so shall it be in Christ's presence. Now look at Luke xvii, 26, "As it was in the days of Noah, so shall it be also *in the days* of the Son of Man." Verse 27 tells us how it was in the days of Noah; they were eating, drinking, marrying, etc. "So shall it be *in the days* of the Son of Man." Surely the days of the Son of Man are not *before his days* any more than the days of Henry Clay could be days before he was born. No, the more we examine the more we are convinced that the world will go on as usual, and *know not* until the "harvest is past, the summer ended," and they are not in the ark, not with the little flock "accounted worthy to escape" the time of trouble coming upon the world.—Luke xxi, 36. There will be no *outward demonstration,* until the church is gathered, whenever that takes place—soon or in the distant future.

We think we have good solid reasons, not imaginations, not dreams, nor visions, but Bible evidences that we are now "in the days of the Son of Man;" that "the day of the Lord" has come, and Jesus, a spiritual body, *is present,* harvesting the Gospel age; yet, as he has said, the world seeth him no more; they eat, drink, etc., and "know not." This day of the Lord in which "he will show who is that blessed and only potentate, the Lord of Lords, and King of Kings," is already dawning, but the majority of the church, as well as the world, are asleep; and to them—the day "so cometh as a thief in the night." "But ye, brethren, are *not in darkness* that that day should come upon *you* as a thief." "We are not of the night, therefore let us not sleep *as do others.*" Not the worldly-wise, but those humble ones, wise from heavenly instruction, are meant when it is written, "the wise shall understand." But "if thou shalt *not watch* thou shalt *not know* what hour it will come upon thee." "Take heed lest *your* hearts be *over*charged with . . . . the cares of this life, and so that day comes upon YOU *unawares.*"—Luke xxi, 34.

We have seen that in his days of presence it will be as it was in Noah's days—the world will *know not.*—Matt. xxiv, 37; Luke xvii, 26. We are told that the day of the Lord is a day of trouble, *a day of clouds,* and thick darkness—Zeph. i, 15; Joel ii, 2. We are told also that "as the lightning which shineth," (not as the shining, but as the *invisible* electric fluid which causes the shining) "so shall the Son of Man *be in his day.*"—Matt xxiv, 27; Luke xvii, 24. Now if he is to be as *lightning,* and his day *a day of clouds,* as the above texts assert, are they not in harmony? In the natural storm when we see flashes from lightning and hear peals of thunder, it gives evidence to us that atmospheric changes are taking place, and that the vitiated and corrupt "*air*" is to be changed and we rejoice that it will be pure after the storm.

We now find a harmony in the account of our gathering. As we found "the voice of the archangel" and "the trump of God" were symbols of the closing epoch of this age and its troublous events, so now we find "*the clouds*" to symbolize the gathering of the trouble epoch; "*the lightning*" to symbolize or illustrate our Lord's presence "in his day," and that "*air*" is used as the symbol of the *spiritual throne* from which Satan ("the prince of the power of the "*air,*") is to be deposed, and to which our Lord and his joint heirs are to come.

The great time of trouble, as a storm, has been, and continues gathering over earth. The air, in which Satan, the prince of this world (age,) rules; becomes more and more vitiated until the storm breaks. The prince of darkness now works in the hearts of children of disobedience to the accomplishment of his own will, viz., in oppressing and opposing justice and truth to the affliction of mankind. The clouds are gathering, and men's hearts are beginning to fail for fear of the approaching storm—"for fear of those things that are coming on the earth." Soon it will break in all its fury. But though it fills all hearts with fear and dread, in its final results it will prove a great blessing to the earth, (mankind,) displacing the present "powers of the air," ("powers of darkness"—"spiritual wickedness in high (controlling) places,")—and giving place to earth's rightful ruler—Jesus and his Bride, also spiritual beings (powers of the *air.*)

So, after the storm, shall the "Sun of Righteousness arise with healing in his wings," and the kingdom of darkness shall give place to the kingdom of light, and mankind will rejoice in the pure air and cloudless sunlight of that perfect day.

Notice, also, that all the flashes of lightning come from among the clouds, and become more and more vivid as the storm increases. How the various Scriptures interpret each other: "As the lightning, so shall the Son of Man be in his day." "Behold he cometh with *clouds.*" "The day of the Lord is a day of trouble, *of clouds* and thick darkness." "He maketh *the clouds* his chariot."

We conclude, then, that if "he cometh with clouds" of trouble, etc., we shall be "caught away in clouds" [*diaglott*] of the same sort, *after* he has thus come. If prepared, we shall be caught to meet him *during the gathering* of the trouble, before the storm bursts.

David [*anointed*] was doubtless a type of the church in her deliverance, as pictured in the song (II Sam. xxii,) in which he says (vs. 10): "He bowed the heavens also and came down and darkness was under his feet . . . . He was seen upon the wings of the wind, and he made darkness his pavilions round

about him . . . . and thick clouds of the skies . . . . He sent forth and took me; . . . . He delivered me from the strong enemy" [death].—Luke xxi, 36. Yes, our Lord when he has come and made trouble and darkness his pavilion, takes his Bride—delivers her from the strong enemy of the fleshly nature, death, into the perfection of the new divine nature—like unto Christ's *glorious body*. Lord, help us to be ready for the change that we may be thus "caught away."

"Forever with the Lord,
Amen, so let it be;
Life from the dead is in the word—
'Tis immortality."

SPIRITUALISM

WHEREVER we find a counterfeit we may rest assured there exists a genuine. If there were no genuine gold dollars, there could be no base imitations or counterfeits. Then, too, the base or spurious article must appear *very much like the genuine*, or it would not be a counterfeit.

This is what we claim relative to what is at the present time called "Spiritualism"—that it is a counterfeit of the true, as taught in the Bible.

Whoever has carefully searched the Scriptures cannot have failed to see that, while God throughout all past ages has condemned evil and sin in their various forms, and warned his children, both "Israel after the flesh" and also the spiritual children (the Gospel age Church), of the danger and bad results of evil, yet he has nevertheless permitted evil and good to stand side-by-side before the people for their choice. If we take heed to his Word we may discern which is evil, and, by obedience to that Word, shun the evil and choose the good.

God is the head and fountain of goodness and truth, and the Scriptures teach that Satan is the head and fountain of all evil and error—"the father of lies" (deceptions). Both of these are *spiritual* beings. "God is a spirit," and Satan, as we have heretofore shown, was once an angel of God—the chief or prince of "those angels which kept not their first (sinless) estate." These, though cast out from God's presence, are not yet destroyed; they still possess their angelic nature, though through sin they have become evil *"angels;"* consequently they still are *spiritual beings* (not human), and have the same powers as they ever had, and as good angels have, except that God has put them under certain limitations and restraints which we shall more fully discuss farther along.

If we trace them through the Scriptures we shall find that these *fallen spiritual beings* have continually made use of their spiritual—supernatural—powers to lead mankind astray into disobedience to God and injury to themselves.

Spiritual beings, as we have heretofore shown, possess powers greater and higher than humanity. We have seen, from the statements relative to good angels, that they can be present in our midst without our being conscious of their presence. (The angel of the Lord encampeth round about them that fear him.—Ps. xxxiv, 7. Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation?—Heb. i, 14.)

These, we have seen, have power to appear *as a flame of fire* (the angel of the Lord so appeared to Moses in the bush.—Exod. iii, 6), and they can and have *appeared as men.*

Some other powers of angels can be discovered by examining the record; for instance, the angels who delivered Lot and his family from Sodom had power to smite the rioters of Sodom with blindness.—Gen. xix, 11. An angel "did wondrously before Manoah;" another performed a miracle before Gideon.—Judges vi, 21, and xiii 19. The angel of the Lord delivered the apostles from prison, and yet left the prison-doors unmolested; again, an angel delivered Peter from prison, the doors opening of their own accord.—Acts v. 19-23, and xii, 8. On many occasions they made known to men things which were about to come to pass, etc.

Now, the evil angels—"the devil and his angels"—have by nature the very same powers, but are restrained. So much of evil as can be overruled for good, and tend to the development of experience and the education and discipline of the "heirs of God, joint heirs with Jesus Christ"—is permitted, and the remainder *restrained.* As God through his Spirit and influence works in and through men who give themselves up to his control, so does Satan operate in and through those who *"yield themselves* as instruments of unrighteousness unto sin." "His servants ye are to whom you render *service.*" As Jesus said to some, "Ye are of your father the devil, *for his works ye do.*"

As "God in times past spake unto the fathers through the prophets," who were his mouthpieces, so Satan spake through his agents and agencies. His first agent was the serpent—it became his agent in beguiling Eve into disobedience. Satan manifested his powers *through* the Magicians and Soothsayers of Babylon, and remarkably in those of Egypt, where *God's powers* were manifested *through* Moses and Aaron before Pharaoh, while Satan's powers, of a similar kind, were used to *oppose* the truth for a time. Here these *two spiritual powers* were strikingly manifested; both did miracles—things which men alone could not do, but which men *possessed* of evil and good powers did do.—Exod. vii, 11-12, and viii, 7-18. "There were *false* prophets also among the people," who evidently spoke by an *inspiration*, or power in them almost like the real prophets of God; these were the counterfeits. (See II Peter ii, 1; Jer. xxiii, 21.)

We are aware that to the worldly mind it seems superstitious to believe that men and women may be so given over of themselves to Satan, and so controlled by him as to be wizards and witches; but they are recognized as such in the Scriptures, and we believe it. Israel was commanded to put such to death.—Exod. xxii, 18; Lev. xx, 27, etc. Manasseh, king of Judah, made Judah to err, etc.; he "used enchantments and used *witchcraft*, and dealt with a *familiar spirit* and with wizards."—II Chron. xxxiii, 6.

Take a concordance and see how much God says against wizards, witches, and "they that have familiar spirits"—*mediums* of the devil for communication with mankind. It was the claim of these *mediums of* "familiar spirits" that they held comunication with the dead and received their information from them. In this claim they contradicted the plain statements of God's Word, which assure us that the *dead could not* furnish any information. (See Job xiv, 10-21; Eccl. ix, 10.)

But this was merely another way in which Satan sought to continue the lie imposed upon Eve in Eden. ["He is a *liar* from the beginning," said Jesus.] God had said that if disobedient they should *die.* Satan contradicted this statement—claimed that man had naturally Immortality, and could not die, and that God was a liar. Ever since, he seeks to uphold the statement, "Ye shall *not* surely die." Full well does he know that if people realized that it was the "spirits of demons" who spoke to them through the mediums, they would shun them; hence the claim that it is dead people (not *dead*, but more *alive* than ever) who communicate the information.

An illustration of this sort is given in I Saml. 28. Saul, king of Israel, had become wicked, and God would no longer communicate with him through the prophets. He was engaged in a war with the Philistines, and a great battle was about to be fought. He wanted counsel and desired to know what would be the outcome. Since the Lord would not answer him, he sought out one of the condemned and forbidden class, a *medium*, a woman who had a familiar spirit—the witch at Endor.

All are familiar with the story, (I Saml. xxviii, 3-20), how that the *medium* pretends ignorance as to her visitor, knows what Saul desires, gives a description of Samuel, etc. Then follows an account of the coming defeat of Saul's army and the death of himself and his sons. The fact that these things occurred just as foretold by the *medium*, has been thought by some to be a proof that Samuel really furnished the information. But, Satan could foretell those things as well as Samuel could were he alive. Not that Satan is a prophet, not that God reveals coming things to him, but he is a student of God's Word and a *believer* of it. "Devils also believe and tremble."—Jas. ii, 19. The defeat of Saul and accession of David to the throne had been foretold by the prophet and both Saul and Satan knew it, and Satan has learned that every word of God is *sure.*

Besides we should not forget the words of the apostle, that he that hath the power of death is the devil.—Heb. ii, 14. Since he is executor of the death penalty, and must have the permission to execute from God, (Job. i, 12), is it strange that he knew that he was to have power over the lives of Saul, his sons, and many others on the next day? No, it is the *reasonable* inference. Certainly we should not for a moment suppose that God (or Samuel, *if he could*) would recognize, or use any means of communication which he had prohibited on pain of death, and condemned as wicked. Read I Chron. x, 13.

Coming further down the stream of time, we learn that the same wicked spirits continued to operate in the same manner. The Lord, while still permitting them, warns the people against such, saying, "They shall say unto you, 'Seek unto them that have familiar spirits (spirit *mediums*) and unto wizards that peep and mutter.' (But) should not a people seek unto their God? For [why should] the living [go] to the dead? To the

law and to the testimony, [the Bible], if they speak not according to this *Word* it is because there is no light in them." —Isa. viii, 19. God warns people not to believe any one whose teachings are contrary to the *Word*, no matter what powers they may exercise.

Coming down to the days of Jesus and the apostles, we find that Satan still operated in much the same manner, as well as a variety of other ways. Among the more notable instances [not to mention the numerous cases of casting out of devils, etc., by both Jesus and the disciples] we might remind you of the experience of Philip and Peter with Simon the sorcerer.—Acts viii, 7, 9-24. "Unclean spirits crying with loud voice came out of many that were *possessed* . . . . but there was a certain man named Simon which . . . . used sorcery and bewitched the people . . . . to whom they all gave heed . . . . saying, this man is the great power (*medium*) of God." Thus did Satan use *his power* to delude the people.

Paul and Barnabas had an experience with another of these *mediums* of the devil, named Elymas, who withstood them. Paul addressing him said, "O full of all subtilty and all mischief thou child of the devil, thou enemy of all righteousness, wilt thou not cease to *pervert the right ways* of the Lord?"—Acts xiii, 10. And he was blinded immediately. Again, Paul and Silas met a female *medium* at Philippi. "A certain damsel *possessed* with a spirit of divination . . . . which brought her masters much gain by soothsaying." But Paul "turned and said to the spirit [Satan] I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."—Acts xvi, 16, 18.

And so, ever since, Satan has kept up his practices with the various changes of method to suit the circumstances; sometimes with characteristic devilishness, at other times in the guise of religion, "for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers [*mediums*] also be transformed as ministers of righteousness." —II Cor. xi, 14. In our day, when knowledge is so great, and morality (called *Christianity*) so popular, Satan *must*, if he would continue to oppose truth, take the religious cloak; and so he does. Today Spiritualism ranks itself among the religious sects. ["The synagogue [church] of Satan," truly.]

Spiritualism, though refined and modernized, is yet the same that it ever was, in ages past. Its object is not the inculcation of truth, nor love for God the Father and our Lord Jesus Christ. They claim that Jesus was a fine *medium* and taught and used spiritualism in his day as well as he understood it. They do not outwardly profess to oppose the Bible and its teachings, but they do so really, both teaching and practicing the very things therein condemned, and still seeking to prove by their enchantments that men are not *dead*, thus endeavoring to uphold Satan's first falsehood.—Gen. iii, 4.

They still possess supernatural powers, too, just as in the days of Saul, and Paul, and Moses. While we do not question that some of the things claimed to be done are mere deceptions, yet we know of many things done by them, where no deception was possible. Among those who believe "*in this way*" we know of several who once were *mediums* of the devil and did "those things whereof they are now ashamed." These, when coming to a knowledge of the truth, are thankful for their escape from that "snare of the devil." Spiritualism hates the light, and their wonders are done under cover of their favorite principle—*darkness*. Their work of proselyting, too, is dark, covered—secret. Jesus gives us a word of wisdom on this subject. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."—Jno. iii, 20.

Though working stealthily, their numbers are large and embrace many of the influential of earth—judges, senators, etc. The queen of what is known as the greatest *Christian* kingdom of earth, on whose possessions the light of day is said never to set, called the "Christian Queen," is known by many to be a "Spiritualist." It is coming before people in a way that commands attention, and those who do not realize it to be the work of Satan, are almost sure to regard it as a power of God.

The Rev. Joseph Cook, justly celebrated for his able defense of the Bible and its Author, against the attacks of atheists and infidels, such as Huxley, Darwin, Arnold, *et al.*, has lately had his attention aroused to the recognition of the growing influence of "Spiritualism," and having investigated the subject to some extent, he recently delivered a lecture on the subject, in which he expressed his belief that many of their tricks and performances are done by no human power, and are actually *supernatural*. He does not pretend to say how, or by what power, but claims that not only himself, but some of the profoundest scientific minds of Germany have reached the conclusion that Spiritualism cannot be condemned as *false* by any scientific tests yet applied to it.

Nor is this power of Spiritualism difficult to account for if we take the Bible as our authority and recognize it as the work of Satan, whom Jesus designates "the prince of this world." Jno. xiv, 30. "The prince of the power of the air (spiritual power) *the spirit* that now worketh in the children of disobedience."—Eph. ii, 2. And the same book is our authority for saying that "Spiritualism" has not yet reached the climax of its power; its powers are to increase wonderfully. Paul says, (I Tim. iv, 1,) "Now the spirit [of God] speaketh expressly that in the *latter time* some shall depart from the faith giving heed to seducing [deceiving] spirits and doctrines of devils." Jesus says, "They are the spirits of devils working miracles which go forth unto the kings of the whole world to gather them to the battle of that great *day of God* Almighty."—Rev. xvi, 14.

Peter (2, ii, 4,) and Jude (vi,) tell us, that when cast out of God's presence as evil angels, they were bound by "chains of darkness unto the judgment of the great day." Many Scriptures have shown us that the closing part of the Gospel age is to be upon the living a time of trial and trouble, preparing them for the coming Millennial reign of Christ, and is called "the day of the Lord"—"the great day"—"the great day of his wrath," etc. We understand, then, that Satan and his angels have been limited; might not appear except through human beings who willingly gave themselves up to be "possessed of devils" or became his "*mediums*." He has thus been confined or chained. But we claim that this "*day of the Lord*"—day of the "*presence* of the Son of man"—has already commenced, that the Scriptures prove it to be so; and if the chains of darkness restrain Satan *until* "the great day," we should expect that very soon those chains will be loosed and no longer restrain. (Any who expect soon the loosing of those powers should, to be consistent, recognize both "the day of the Lord" and the *trial* as commenced.)

The facts correspond to this exactly. "Spiritualists" claim that they are having more power to show their wonders, daily; and they claim now (one case very recently) that the spirits can *materialize in broad daylight;* and they promise wonderful revelations and manifestations *very soon*. Now, materialization of a spiritual being, just as they claim, has been possible all along to the angels of God, of which we have many records—angels on many occasions appearing *as men*. Jesus, as we have seen, when *born of the Spirit* at his resurrection, a spiritual body, ("that which is born of the Spirit *is spirit*,") was, as all other spiritual beings, (good and evil) *invisible* to human sight, and in making known his resurrection to his disciples he appeared in various fleshly "forms" *materialized*.—Mark xvi, 12. These are the powers which Satan has desired, but could not heretofore use, because bound or limited, but which he will have when the judgment (trial) of "the day of the Lord" begins. (Which we believe is *now*.)

The trial of this "day" causes not only a "time of trouble" and distress among nations, but it includes a trouble or fire upon the living phase of the church. This church trouble comes first, and we believe began in the spring of 1878, and is to result in the purifying of faith; and will bring those who continue to bear the name of *Christian* to the firm foundations of the teachings of the *Word of God*. For all *the errors* of human traditions shall be consumed as dross, wood, hay, stubble, in the *fire* (trial) of this day. The apostle says, "Think it not strange concerning the fiery trial which *shall try you* (the church) as though some strange [unforetold] thing happened unto you."—1 Pet. iv, 12. For the fire of that day shall try every man's work of what sort it is: "He that hath built [his faith] with gold, silver, and precious stones [the truths of God's Word] the same shall remain. (His faith will not be destroyed.) But if any man build with wood, hay, stubble, (the teachings and creeds of *man*,) the same shall suffer loss," etc.—1 Cor. iii. 12-15.

This trial is "the trial of your faith," and in this "day of the Lord" not only does the light of truth shine *strongly and beautifully*, showing us the great prize of our high calling as we never saw it before; revealing to us the *present King*, who causes us to sup with him and feeds us with his truth which is "meat in due season," giving strength needed in *this* day; but it is also a day for the increase of the powers of evil, that the separation between the wheat and tares (the children of the kingdom and the children of the wicked one, Matt. xiii, 38,) may be complete.

Because of this struggle between truth and error, the *real* and the *false*, Spiritualism, etc., Paul says, "My brethren, be strong in the Lord and the power of his might. Put on the whole armor of God that ye may be *able* to stand against

the wiles of the devil. For we wrestle not against flesh and blood [not against human beings, but against evil *spiritual* beings] but against principalities, against powers, against the *rulers of the darkness* of this world, (Satan—the prince of this world)—Jno. xiv, 30., against *spiritual* wickedness in high (controlling) places. *Wherefore*, [on this account] take unto you the whole armor of God, that ye may be able to withstand [the *spiritual* wickedness—the devil's wiles in the *evil day* [this day of the Lord's presence—day of trial] . . . Stand, therefore, having your loins girt about with *truth* and having on the breastplate of righteousness, etc." —Eph. vi, 11-14.

This same day of trial is referred to in Psalm xci, where only those who have made God's truth their shield and buckler [support] are able to withstand the *snares* of the devil, the '*arrows*' of infidelity, and the moral '*pestilence*' of Spiritualism, while thousands shall *fall* at their side.

"In God I have found a retreat,
Where I can securely abide;
No refuge, nor rest so complete,
And here I intend to reside.

"The pestilence walking about,
When darkness has settled abroad,
Can never compel me to doubt
The presence and power of our Lord.

"A thousand may fall at my side,
Ten thousand at my right hand,—
Above me his wings are spread wide,
Beneath them in safety I stand.

"His truth is my buckler and shield,
His love he hath set upon me;
His name on my heart he hath sealed,—
E'en now his salvation I see."

Songs of the Bride.

There are portions of Scripture which *seem* to teach that during this "Day of the Lord" there will be manifestations of the saints *as men* in fleshly bodies—those who have been *changed* to spiritual bodies like unto Christ's glorious body —and that they will *appear* as he "appeared" after his resurrection, and do a work of teaching as he taught the disciples, opening men's understandings that they might understand the Scriptures.

We have seen that the coming of Moses, the first and second times, to deliver Israel from Egypt, was a type of the two comings of the Lord. The second time he came with *power*, and "Aaron, the saint," was his mouthpiece before Pharaoh—during the signs, etc. So we expect, that the living representatives of the church, will sometime be used as the mouthpiece of their Lord before the world [Egypt in type]. As there in type Jannes and Jambres, and the other magicians under Satanic power, opposed and hindered for a time the effect of the wonderful powers wrought through Aaron, so we anticipate that in the antitype, when the living church is used as the Lord's mouthpiece, they will be withstood and their teachings controverted by the same *spiritual* wickedness—"spiritualism"—which will seek to do the same things and *partly* be able. Paul seems to refer directly to this in II Tim. iii, 1-8, when, after saying, "In the last days [of the age] perilous times shall come," etc., he adds: "Now, as Jannes and Jambres withstood Moses, so do these also resist the truth . . . but they shall proceed no further; for their *folly* shall be manifest unto all men as theirs also was."

We suggest again, then, that every counterfeit is a proof of a *genuine;* second, that none but valuable things are counterfeited; and third, that a counterfeit must resemble the genuine very *closely*, or it would not deceive. Already, Spiritualists are talking much as we do, of "the good time coming," the "glorious day," and even declare that Jesus is *present*, etc. This is an old practice with our opponent. At the first advent the devils knew Jesus, and, crying out, said: "Thou art Christ, the Son of God;" and he, rebuking them, suffered them not to speak, "for they knew that he was Christ."—Luke iv, 41. (See also Paul's experience, Acts xvi, 17.) Yes, "the devils also believe and tremble."—James ii, 19. And no doubt they would fain call some of us Spiritualists, both for the purpose of bringing to their credit our knowledge of God's Word and plan, and to seek to offset the value and effect of our *Bible* teaching, by claiming us as one with themselves.

But, beloved, "believe not every spirit, but try the spirits whether they be *of God*" or of Satan. "By their fruits ye shall know them." That system, by whasoever name it calls itself, whose time and talent is spent in doing useless and foolish things, and making use of supernatural power to obtain money; which appeals merely to the human *credulity*, and neither seeks nor develops an increase of faith and love toward God and men; ignores Jesus and the plan of salvation; repudiates the Bible; whose tendency is *toward* things earthly, sensual, devilish—"Free-loveism," etc.,—is *not of God*, but bears unmistakable signs of Satan being its author.

On the contrary, a system based not on forbidden and *pretended* communications with the *dead*, but upon the Word of God only; whose teachings tend to the glory of both the Father and his Son, our Lord; which seeks to unfold to those who have "ears to hear" and "eyes to see" the glorious beauty and grandeur of God's plan of salvation, of which Jesus is the recognized foundation; which tends not to the ignoring of any part of the Word, but to a searching of the Scriptures daily; which tends *toward* and teaches that the prize of our high calling is obtainable only by patient perseverance in well-doing—the death of the *old* nature and newness of life as a *new creature in Christ Jesus*, bears unmistakably the stamp of God, and *is of God*—for it speaks according to his Word.

THE DAY OF JUDGMENT

VERY confused notions are held by many as to the work of judgment in the future age. The popular idea on the subject being something like this:

The Father, robed as a judge, with stern aspect, is seated on a great white throne. By his side stands the Saviour with loving eyes and pleading face. The world of mankind is marshaled before him. They come up in close ranks, and with downcast faces toward the Judge. The very large majority are commanded to depart toward the left. Trembling with despair they hurry away, and are at once seized by a guard of demons, and swiftly dragged, shrieking with terror, down—down—down. In the advancing throng, there comes now and then *one*, who is at once recognized by the Saviour as a true Christian, and introduced to the Father as such, who welcomes him to the right hand, where he is immediately crowned, and seated with the angels to view the remainder of the solemn scene. This separating work is to continue until all who have ever lived have passed the tribunal; the whole period of time occupied being something less than twenty-four hours, thus constituting "the day of judgment." The greater number of these, it is generally thought, have already been once judged (at death) and allotted to their final destiny in heaven or hell, but for some inconceivable reason they are brought again before the judgment seat, and are again remanded to their former condition.

While some features of this picture are drawn from symbolic Bible imagery, the conception as a whole is very far from being a scriptural one. As to the gathering of the world before the Judge in a kind of military review, and the immediate separation of the classes, while it is the likeness in the figure, it is of necessity as far from the real as a type is from its antitype.

THREE GREAT PERIODS OF SEPARATION

are, we think, clearly revealed in God's Word: "The separation of the chaff from the wheat," Matt. xiii 10. 12; "the tares from the wheat," Matt. xiii, 37, 43; and "the sheep from the goats," Matt. xxv, 31.

The first separation is in the past, occurring in the "harvest," or end of the Jewish (*aion*) age. Jesus himself, while on earth, thoroughly purged the floor of the Jewish house, gathered the wheat into the Gospel church, and cast the chaff into a fire, which culminating at the destruction of Jerusalem, burns even yet against the Jew. So far from marshaling that nation in rank and file before him, they were not even aware of the test then made, and were condemned because they *knew not* the time of their visitation.—Luke xix, 44.

The second great separation was due to take place at the end of this *aion* [age], *i. e.*, closing period of the Gospel dispensation. This work has actually been going on in our midst, and the world and worldly church know nothing of it. So in the last great harvest in the age of judgment: God's truth, the two-edged sword, will quietly, but surely, do the dividing work; and that Word not spoken but written, will plainly manifest the sheep and the goats.

THE TERM "DAY"

in Bible times, as now, was frequently used to cover a long but definite period; as, for instance, "The *day*" in which "Jehovah God made the earth and the heavens." Gen. ii, 4. "The *day* of the temptation in the wilderness." Heb. iii, 8. [40 years.] "The *day* of salvation." II Cor. vi, 2. [Gospel dispensation.]

As to the period comprised in "the day of judgment," if the student will but faithfully use a reference Bible or a concordance, and find the *amount* and *kind* of work to be accomplished "in that day," he will soon be glad to accept of Peter's explanation of it, that "one day is with the Lord as a thousand years;" and believing the Revelation of Jesus Christ, rejoice in the promise there given, to "reign with him a thousand years." As to

THE KIND OF JUDGING

which is to be carried on, we must consult the Word if we would get the truth. Turn to the book of "Judges," and we find that after the death of Joshua, the Israelites forsook Jehovah, and worshipped Baal. To bring them to their senses, their enemies were allowed to triumph over them. When they repented, "Jehovah raised up *judges*, who delivered them out of the hand of those that spoiled them." For instance, "When the children of Israel cried unto Jehovah, Jehovah raised up a *deliverer* Othniel. And the spirit of Jehovah came upon him, and he *judged* Israel, and went out to war, and prevailed, and the land had rest for forty years," until Othniel died. Thus it continued through the period of the judges until Samuel, who *"judged Israel all the days of his life."* When Samuel had grown old, the Elders of Israel asked him for "a *King* to *judge us* like all the nations."—I Sam. viii, 5, 20.

A *judge* then, in those days, was a person eagerly sought after; a *ruler* to be desired; who would deliver his people from oppression, administer justice to the wronged, and bring peace and joy to those over whom he exercised authority.

The world, and even the Church, at the present day, led astray by an unscriptural theology, puts far away the idea of Christ's *presence* to judge [rule] the world as something to be dreaded by all. Not so the heaven inspired prophets of old. To them it was one grand and glorious epoch, for which, as Paul said, "creation groaneth."

Listen to David and the sweet singers of Israel, in the first psalm sung by the first divinely-appointed choir, at the home-bringing of the ark:

> "Let the heavens be glad,
> And let the earth rejoice:
> And let men say among the nations, Jehovah reigneth,
> Let the sea roar, and the fullness thereof:
> Let the fields rejoice, and all that are therein.
> Then shall the trees of the wood sing aloud,
> At the PRESENCE OF JEHOVAH,
> BECAUSE HE COMETH
> TO JUDGE THE EARTH.
> O give thanks unto Jehovah, for he is good,
> FOR HIS MERCY ENDURETH FOREVER."

We might multiply quotations like the above, but they ought to be familiar to the faithful student of the Word.

WHY

did "all the holy prophets since the world began" long for "that day" when the Anointed should be present to rule, to reign, to judge?

WHY does all Christendom of this age shrink at the bare mention of that day? Because they do not comprehend the nature of the work of that day, nor the grandeur of its results, while the prophets spoke as they were moved by the Holy Spirit of God, who knew what he himself had planned and purposed.

IN THE "DAY OF THE LORD,"

as in the days of creation, there is an evening and morning. So the Jews kept their time: beginning their day with evening. It is God's order—first the cross, then the crown. The night was forty years long to the children of Israel. To the Gospel church it has been many centuries. So the nations in the coming age must first run the race before they receive the prize for which they run. And during their trial, as in ours, there must be "weeping for a night; but joy cometh in the morning."

Many, who have failed to "*search* the Scriptures," as commanded, have seen only this night of darkness; and it has hung before them like a funeral pall, cutting off the light of glory beyond.

A DARK NIGHT

is indeed closing over a sleeping church and a blind world, during which many woes will be poured out upon them. But when they have well learned the lesson of obedience *through suffering*, as all past overcomers have, they reap a blessed reward.

The day of judgment, then, divides itself into two parts. First, a "time of trouble," during which the nations will be subdued, and humbled, and taught the lesson of Nebuchadnezzar their type, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Second, a morning, in which the Sun of Righteousness will rise with healing in his wings, driving away the mists of ignorance and superstition; destroying the miasma of sin, and bringing light and life and love to the downtrodden sons of men. During the first-named period, such scriptures as the following have a fulfillment:

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. [Symbolical of a spiritual night.] And I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."—Isa. xiii, 9, 11. "Ask of me, and I shall give thee the heathen for thine inheritance, and the utermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. ii, 8, 9.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men, the agents and representatives of the "Prince of darkness," who do his will.

When the *new Prince* takes control, the dominion is to be given into new hands, and the Lord proclaims: "I will overthrow the throne of kingdoms and I will destroy the kingdoms of the Gentiles."—Hag. ii, 22.

Thus by "breaking in pieces"—throwing down—"the kingdoms of this world become the kingdoms of our Lord and his Christ," who shall reign forever.—Rev. xi, 15. Under the new rule there will be new rulers, and we read, "The saints of the most High shall take the kingdom, (dominion) and possess the kingdom forever."—Daniel vii, 18. Again, "All nations, tongues, peoples, etc., shall serve and obey him." At present they do not, and they must be brought, by chastisement, to submission; and this is accomplished in "The Day of the Lord." The overthrow of nations and society will necessarily involve *individual* trouble. But, "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness."—Isa. xxvi, 9.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath."—Zeph. i, 15. "Therefore wait ye upon me, saith the Lord, until *the day* that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon *them* mine indignation, even all my fierce anger: for all the earth shall be devoured with the *fire of my jealousy*. For then I will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."—Zeph. iii, 8. So extreme is the trouble here described, that the world is said to be *burned up* by the Lord's anger—yet it has a good effect, for after all the indignation against and destruction of governments, the people remain. [The destruction is one of governments,] and having experienced the misrule of the "Prince of this world" they are prepared to have the Lord take "his great power and rule," and to "serve the Lord with one consent."

Rev. vi, 15, figuratively describes that time of falling of kingdoms when every mountain (kingdom) and island shall be moved. The kings and chief ones, as well as bondmen, will recognize in this trouble that "the great day of his wrath is come," and will seek to make alliances and to hide themselves from the sure coming storm. They will seek to be covered and protected by the great mountains (kingdoms) of earth and to be hid in the great rocks of this world's societies, (Masonic, Odd-Fellows, etc.;) but *they* shall *not be able* to deliver them in the day of the Lord's anger, for "all the kingdoms of the world shall be thrown down," and instead of these mountains (kingdoms) "the kingdom of the

Lord becomes *a great mountain*, and fills the whole earth." —Daniel ii, 35, 45. Malachi iv, 1, describes the coming day of trouble and sees the anger of the Lord there displayed —"the fire of God's jealousy;" "Behold the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall." Vs. 2.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted; * * Come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Psa. xlvi, 6, 10. How does he make wars to cease? Evidently by the "desolations" above mentioned. The nations will be so satiated with bloodshed; and by bitter experience, will so realize the misery of injustice and oppression, and sin, that they will loathe themselves and their ways, and will willingly turn and seek for purity and peace. But to produce this effect, the command will first go forth: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come forth:

"BEAT YOUR PLOWSHARES INTO SWORDS,

and your *pruning hooks into spears;* let the weak say, I am strong."—Joel iii, 9, 10. The dreadful lesson of the exceeding sinfulness of sin, will be learned in time, and well learned, for "thy people shall be willing in the day of thy power." —Psa. cx, 3. Then after they have been brought to a condition of willingness to let "this man (the Christ of God) reign over them," we find as a result of this judgeship, they shall

"BEAT THEIR SWORDS INTO PLOWSHARES,

and their *spears into pruning hooks*: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. ii, 4.

The preceding verses tell us when this blessed time will come, and also other events in this glorious day of Christ's presence, as judge over all the earth. "It shall come to pass in the last days, that the mountain [government or kingdom] of the Lord's house, ['whose house are we'—Heb. iii, 6.] shall be in the top of the mountains, [place of power], and shall be exalted above the hills, [kingdoms of earth], and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the MOUNTAIN of Jehovah, to the HOUSE of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the new Jerusalem—heavenly government] shall go forth the *law* and the *word* of Jehovah from Jerusalem" [restored earthly Jerusalem and her priesthood.]—Isa. ii, 3.

At this time (end of "time of trouble,") the nations will have been subdued, and gladly they will submit to the righteous control of the new heavenly kingdom; and here is the introduction of the Millennial reign. Notice, they say: "Come, let us go up to the Mountain of the Lord,"—or, let us submit to the new kingdom of God,—"and he will teach us of his ways, and we will walk in his paths." After the terrible experience of the time of trouble, they will be glad to forsake their own ways. How gladly will they then learn that his "ways are ways of pleasantness, and all (*his*) *paths* are peace." Here will be the silver lining of that dark storm-cloud of the "day of wrath"—"When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi, 9.

"Behind a frowning Providence
He hides a smiling face."

During the one thousand years thus introduced, Satan is bound, evil restrained, that the people may be deceived no more, and the Lord and his Bride (the saints), as kings and priests, shall rule and teach them. None need then say to his neighbor: Know thou the Lord? for all shall know him, from the least to the greatest. The way of life will then be so plain that the wayfaring man, though a fool, shall not err therein. Yes, God's Word will then be an open book to all the world, and all its present seeming contradictions will then shine forth as beautifully harmonious as they now do to us who have come to understand the glorious plan of the ages.

A thousand years of such ruling and teaching! How it will lift from the redeemed world the curse—ignorance, misery and death; restoring perfection, harmony, peace and beauty, This thousand years is the time during which all the nations are gathered before the judgment seat of Christ. It is their judgment day—one thousand years.

During all that time, God's truth, as a two-edged sword, will be quietly, but surely as now, doing a separating work, dividing the *sheep* from the *goats*.—Matt. xxv, 31-46. The great mass of mankind will learn God's ways, and delight to walk therein. These he calls his sheep—followers, and during the age they are gradually gathered to his right hand —place of favor—and in the end of the age the Lord thus addresses them: "Come ye blessed * * inherit the kingdom prepared *for you* from the foundation of the world."

The earthly kingdom or dominion was intended and prepared for human (earthly) beings. It was given originally to the earthly Adam. ["Let him have dominion over the beasts of the field, the fowl of heaven, and the fish of the sea."] He was to be the Lord of Earth, governing it in harmony with the heavenly government. The dominion he lost through disobedience and sin, and it passed under the control of "him that hath the power of death, that is, the devil"—the prince of this world, "*who now ruleth* in the hearts of the children of disobedience." This *dominion*, purchased or redeemed for mankind by Jesus (and his body,) is to be restored to them, when they have been restored to the perfect condition, where they shall again be in harmony with God's government, and be able to wisely exercise the governing power. To these the Lord will say, "Come, inherit the kingdom prepared *for you*." [Let no one confound this *earthly dominion* with the spiritual—heavenly kingdom inherited by Jesus and shared by his *Bride*—the overcomers of the Gospel Age. "To him that overcometh will I grant to sit with me in my throne."]

Why, say they, are we considered worthy of such honor? Because, replies the King, you have done good unto some of these—God's children—"my brethren"—your neighbors and brethren also—and thus have showed your ready obedience to the one great law of the heavenly kingdom, which includes all others—Love. But there wil be some, even in that glorious time of favor and blessing, who will not have *this man* (Christ) to rule over them, and who show their indisposition to do God's will by neglecting others and selfishly gratifying their own desires. But one will (the will of God) is to regulate and continually control the universe, and that will or law is expressed in one word—LOVE—for "God is Love," and "Love is the fulfilling of the Law."

During the Millennial reign Christ "puts all enemies under his feet"—puts down all rule, authority and power opposed to God, ultimately destroying "the goats." "These shall go forth into *aionion* cutting off;" [death] (Matt. xxv, 46, Diaglott), *i. e.*, these shall be forever cut off from that life which they had a second time forfeited. They had been redeemed from the Adamic death by the precious blood of Christ, but having despised the privileges thereafter offered under his kingdom, "there remaineth henceforth no more sacrifice for sins." The destruction of Satan is due at the same time.—Rev. xx, 10 and 15.

Thus, with all things subjected to the will of God, the Son shall deliver up earth's dominion to God, even the Father, (I Cor. xv, 28), whose *will* then will be "in all," and done in earth as in heaven.

Then the first dominion, lost by Adam, will have been restored in the Second Adam, (the spiritual), and the *restored race* will be so in harmony with God as to rule their dominion in accordance with his law—LOVE.

A better illustration of man's dominion over earth, yet subservient to the laws of God's kingdom, cannot be made than that which is afforded in the government of this country. Each State is permitted to govern itself—make its own laws, etc., so long as it is in harmony with the government of the United States. Just so the dominion of Earth, which has been preparing for mankind since the foundation of the world, will be restored to him, when he is prepared to rule it in harmony with the heavenly kingdom—which kingdom is an everlasting kingdom, enduring throughout all generations.—Psa. cxlv, 13.

They shall have everlasting life, as Adam had it, viz., so long as they remain obedient to God's will, which will be *ever*, since they will have learned the evil effects of any other way than his.

With these thoughts of the "Day of Judgment" and its beneficial results to mankind, we are prepared to read intelligently Psalm xcvii, which we quote:—

"JEHOVAH REIGNETH;

Let the earth rejoice; let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgment [justice] the establishment
of his throne.

A fire goeth before him,
And burneth up his enemies round about,
His lightning [truth] enlighteneth the world:
The earth [nations] saw and trembled.
The hills [earthly governments] melted like wax at the *presence* of Jehovah.
At the presence of the LORD of the whole earth.
The Heavens [immortalized saints in heavenly places] declare his righteousness, *and all the people see his glory.*
Zion heard and *was glad*:
And the daughters of Judah *rejoiced,*
Because of thy JUDGMENTS, O Jehovah."

WOULD THERE BE ROOM FOR THEM ON THE EARTH IF THE BILLIONS OF DEAD WERE RESURRECTED?

This is an important point. What if we should find that while the Bible asserts a resurrection for all men, by actual measurement they could not find a footing on the earth—what then? It is frequently asserted, by people who should know better, that the earth is one vast cemetery. Now let us see: figure it out for yourself and you will find this an error: you will find that there is room enough for the *"restitution of all things,* which God hath spoken by the mouth of his holy prophets."—Acts iii, 21.

Let us, in this calculation, assume that it is six thousand years since the creation of man, and that there are one billion four hundred million people now living on the earth—(the largest estimate.) Our race began with *one pair,* but that none should think us illiberal, let us calculate that there were as many people then, as now—(one billion four hundred millions,) and further, that there never was less than that number at any time. (Actually the flood reduced the population to *eight* persons.) Again we will be liberal and estimate *three* generations to a century, or thirty-three years to a generation, while, according to Gen. v, there were but eleven generations from Adam to the flood, a period of one thousand six hundred and fifty-six years, or about one hundred and fifty years to the generation.

Now let us see: six thousand years are sixty centuries; three generations to each would give us one hundred and eighty generations (since Adam.) One billion four hundred million to a generation would give two hundred and fifty-two billion as the total number of our race from creation until now, according to our *liberal* estimate, which is probably about *twice* the actual number.

Where shall we find room enough for this great multitude? Let us measure the land. The State of Texas (United States) contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight thousand four hundred square feet in a mile, and, therefore, six trillion six hundred and seven billion one hundred and eighty million eight hundred thousand square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would at this rate hold six hundred and sixty billion seven hundred and eighteen million eighty thousand bodies, or nearly *three* times as many as we calculated had lived on the earth.

A person, standing, occupies about one and two-third square feet of space. At this rate the present population of the earth (one billion four hundred million) could *stand* on an area of eighty-six square miles; an area much less than that of the city of London, England, or the city of Philadelphia, United States. And the island of Ireland (area thirty-two thousand square miles) would furnish standing-room for more than twice the number of people who have ever lived on the earth, even at our liberal calculation.

"THE CHRIST OF GOD"

THE word Christ or *Kristos* is a Greek word, introduced into our English language, but not *translated* into it. Its translation is, ANOINTED.

"Unto us a child is born," etc., and "they shall call his name Jesus." The name Jesus means Deliverer or Saviour, and the child was named in view of the work he was to do; for we are told, "he *shall* save his people from their sins." Jesus was always his name, but from the time of his baptism, when the Holy Ghost descended upon him and *anointed* him as the High Priest, preparatory to his making "the sin offering" on the cross, and thus accomplishing what is indicated by his *name,* his *title* has been "The Anointed,"—Jesus "the *Christ* (anointed) of God."—Luke ix, 20. [Compare Acts x, 37, 38.]

Jesus was frequently called by this *title* instead of by his name; as English people oftenest speak of their sovereign as "the Queen," instead of calling her by her name—*Victoria.*

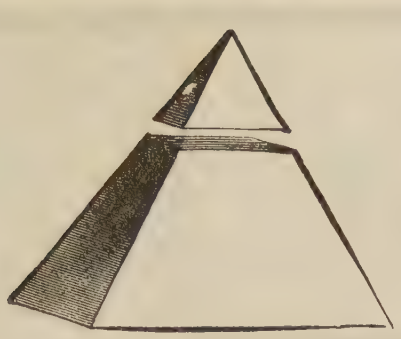
But, as Jesus was in God's plan as the *anointed one,* before the foundation of the world, so too THE CHURCH of Christ, was recognized in the same plan; that is, God purposed to take out of the world a "little flock," whom he purposed raising above the condition of the *perfect human* nature, to make them "partakers of the *Divine nature.*" The relationship of Jesus toward these, is that of *"Head* over all, God blessed forever;" "for he hath given him to be head over *the church* (of the first-born) which is his body." As Jesus was foreordained to be *the anointed one,* so we, also, were chosen to the same anointing of the Spirit, as members in his body and under him as our head. And so we read (Eph. i, 3:) "God hath blessed us with all spiritual blessings *in Christ* according as he hath chosen us *in him* before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself . . . wherein he hath made us accepted *in the beloved."* (See also vs. 20-23.) Again, (Rom. viii, 29,) "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he (head and body) might be the *first-born* (heir) among many brethren."

God's plan of saving *the world* by a "restitution of all things," waits until first, this bride of Jesus—these members of the Spirit-anointed body, shall be gathered out from the world according to his purpose. God's intention being to display to the world his wonderful and mighty "love wherewith he loved us," as we read (Eph. ii, 7,) "He hath raised us up together . . . in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace (favor) in his kindness toward us in Christ Jesus;" for we are "elect according to the foreknowledge of God the Father through sanctification (setting apart) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."—I Pet. i, 2. This shows us that the election is not an arbitrary one. God elected, first, that Jesus should taste death for us, thus releasing us from death; second, that the knowledge of this redemption should be declared; third, that those who believe the proclamation should be invited or called to become "partakers of the Divine nature," "heirs of God joint heirs with Jesus Christ their Lord, if so be that they suffer (death) with him that they might be also glorified together," (Rom. viii, 17)—his purpose being, that when this "promised seed" is developed, that in, through, or by it, "all the families of the earth shall be blessed."—Gal. iii, 29. This seed is to crush the serpent's head, (Rom. xvi, 20,) thus destroying evil, and bringing about "the restitution of all things."

To be thus a part of *"The Seed," "The Christ,"* we must see to it that we comply with the conditions, [suffer death with him if we would be found *in him,*] thus making our calling and election sure. We make sure of our being part of the elect company by obedience to the call: for, "They that are with him are called, and chosen, and faithful."—Rev. xvii, 14. Being *faithful* to the call insures our position among the chosen. "They that follow the Lamb whithersoever he goeth," in the future, are the same that bend every power and lay aside every weight to "walk in his footsteps" here.

A beautiful illustration of our oneness with Jesus, as members of his body, is shown in the anointing of Aaron as high priest. All of the anointing oil [type of the Holy Spirit] was poured upon the *head;* the under priests stood by, their heads covered with bonnets, (Lev. viii, 13.) indicating thereby that they were not the *head.* Aaron, who stood with uncovered head, was the head of their priesthood. They took part in the ceremony, and were anointed symbolically in him as members of his body, for the oil poured on the head ran down over the members of the body, as we read, (Ps. cxxxiii, 2,) "It ran down the beard, even Aaron's beard: that went down to the skirts of the garments." So we, who claim not to be the head, but members in Christ's body, receive full anointing by the same spirit. "For as the body is one, and hath many members, and all the members of that body, being many, are one body; *so also is Christ,* for by one spirit are we all baptized into one body."—I Cor. xii, 13. "As many of us as were baptized into Jesus Christ were baptized into his death."—Rom. vi, 3.

Our oneness with Jesus, as members of *the* Christ—anointed body—may be clearly illustrated by the figure of the pyramid:



The topstone is a perfect pyramid of itself; other stones may be builded under it, and if built in exact harmony with all the characteristic lines of the topstone, the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "The Seed"—"The Christ;" joined to, and perfectly in harmony with our head, we are perfect; separated from him, we are nothing.

Jesus, the perfect one, has been highly exalted, and now we present ourselves to him, that we may be formed and shaped according to his example, and that we may be built up as a building of God. In an ordinary building there is no "*chief* corner-stone;" but in our building there is *one* chief corner-stone, the "*topstone*," as it is written. "Behold, I lay in Zion a chief corner-stone, elect, precious"—"to whom coming as unto a living stone . . . ye also as lively (living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." I Pet. ii, 4-6. And, very soon, we trust, the union between Jesus and the body will be complete, as expressed by the Prophet: "He shall bring forth the headstone, thereof, with shoutings, Grace, grace unto it."

And, dearly beloved, many blows and must polishing must we have—much transforming we must undergo, and much conforming unto his example, under the direction of the great Master-builder; and in order to have the ability and ideality of the builder displayed in us, we will need to see that we have no cross-grained will of ours to oppose or thwart his will being done in us; we must be very childlike and humble—"Be clothed with humility, for God resisteth the proud, but giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—I Pet. v, 6.

THE PLAN OF THE AGES

EXPLANATION OF THE CHART

KEY—*K*, the plane of *Glory; L*, the plane of *Perfect Spiritual Being; M*, the plane of those *Begotten of the Spirit; N*, the plane of *Human Perfection; P*, the plane of *Typical Perfection; R*, the plane of *Depravity and Sin. a*, Adam; *b*, the World; *c*, Abraham; *d*, the World; *e*, Israel; *f*, a Time of Trouble; *g*, Jesus; *h*, *i*, *k*, *l*, Christ Jesus; *n*, the "Little Flock;" *m*, the "Great Company;" *p*, Justified Persons; *q*, Hypocrites; *r*, Christ; *s*, the "Little Flock;" *t*, the "Great Company;" *t*, *u*, *v*, "Babylon" Falling; *S*, the "Day of the Lord" Trouble; *w*, *x*, Christ and Bride Enthroned; *y*, the "Great Company" before the Throne; *z*, Israel Restored; *W*, the World; *T*, the "Gate;" *U*, the "Brazen Altar;" *V*, the "Laver;" *X*, the "Golden (Incense) Altar."

IN this diagram, or chart, (see over,) we have sought to aid the mind through the eye, to understand something of the progressive character of God's plan; also, the progressive steps which must be taken by all who ever attain to the divine nature.

First, we have an outline of the various dispensations, *A*, *B*, *C*. The first (*A*) lasting from man's creation to the flood; the second (*B*) from the flood to the commencement of the Millennial reign at the second advent; and the third, or "Dispensation of the fullness of times," (*C*) lasting from the beginning of Christ's reign for untold ages—"ages to come."—Eph. ii, 7.

These three great dispensations are frequently referred to in Scripture: *A* being called "the world that then was;" *B* is called by Jesus "this world;" by Paul "the present evil world;" by Peter "the world that now is." *C* is called "the world to come, wherein dwelleth righteousness," thus contrasting it with the present *evil* time. Now evil rules and the righteous suffer, while in the world to come the rule is to be reversed; righteousness will rule and evil-doers will suffer, and finally all evil be destroyed, so that every knee shall bow and every tongue confess to the glory of God.

Secondly, we find that the two last of these dispensations (*B* and *C*) are composed of various ages—each of which as a successive step leads upward and onward in God's plan. Age *D* was the one during which God's plan was represented and typified by such patriarchs as Abraham, Isaac and Jacob, etc.

Age *E* is the Jewish Age, or the period from the death of Jacob, during which all of his posterity are treated of God, as his especial charge—his favored people. To these he showed special favors and declared—"*You only* have I known (recognized with favor) of all the families of the earth."—Amos iii, 2. These as a nation were *typical* of the Gospel Church—the "holy nation—the peculiar people." The promises, etc., made to them were typical of "better promises" made to us. Their journey through the wilderness to the land of promise (Canaan) was typical of our journey through the wilderness of sin to the heavenly Canaan. Their sacrifices *justified them typically* and not really, "for the blood of bulls and goats . . . can *never take away sin*." But in the Gospel age (*F*) we have the "*better sacrifices*," which do make atonement for the sins of the whole world. We have the "royal priesthood," of which Jesus is the chief, or "head," composed of all those who offer themselves to God "living sacrifices," holy and acceptable, through Jesus Christ. In the Gospel Age we find all the *realities* of which the Jewish age and its services and ordinances were but a *shadow*—the Law being "a *shadow* of good *things* to come."—Heb. x, 1. Theirs was all *typical*, ours is all *real*.

The Gospel age (*F*) is the period during which the *body of Christ* is called out of the world, is shown the crown of life and the exceeding great and precious promises whereby (by obedience to the promises and high *calling*) they may become partakers of the *divine nature*.—II Pet. i, 4. Evil is still permitted to reign over or rule the world, in order that by contact with it, these may be *tried* to see whether they be willing to give up the human—a living sacrifice—being made conformable to Jesus' death, that they may be also in *his likeness* in the (*First*) resurrection. *G* is the Millennial age (one thousand years,) during which Christ Jesus shall reign and rule and thereby *bless* all the families of the earth, accomplishing the "restitution of all things spoken by the mouth of all the holy prophets."—Acts iii, 19-21. With this age sin and misery and death shall be forever blotted out, for "he must reign until he hath put *all enemies* under his feet . . . The last enemy that shall be destroyed is *death*." —the Adamic death. During this reign and associated in it with Jesus, will be the church called the Bride—his body—"To him that overcometh will I grant to sit with me in my throne even as I overcame and am set down (during the Gospel age) with my Father in his throne." Blessed privilege to be thus intimately associated with our Lord in the great work of blessing all *men*—as "kings and priests unto God." *H* shows "ages to come;" ages of perfection, blessedness and happiness for all, but regarding the work of which Scripture is silent.

The "HARVEST" at the end of the Jewish age was a period of forty years, lasting from the beginning of Jesus' ministry when he was *anointed* of God by the Spirit (Acts x, 38,) and began his ministry (A. D. 30,) until the destruction of Jerusalem (A. D. 70.) In this harvest the Jewish age ended and the Gospel age began. There was a lapping of the ages, as you will note, by careful examination of the diagram.

The Jewish age ended in a measure when, at the end of Jesus' three and one-half years' ministry, he gave them up, saying: "*Your house* is left unto you desolate."—Matt. xxiii, 38. Yet, there was *favor* shown them for three and one-half years after this by the confining to them of the *Gospel call*, in harmony with the prophet's declaration (Dan. ix, 24-27,) regarding seventy weeks (of years) of favor toward them; and "in the midst of the (seventieth) week," Messiah should be cut off (die), but not for himself ("Christ died for *our* sins:") and thus did he cause the sacrifice and oblation to cease in the midst of the week—three and one-half years before the expiration of the seventy covenant weeks. When the true sacrifice had been made, of course, the typical ones would no longer be recognized by Jehovah.

There was then a more complete sense in which that Jewish age ended with the end of the seventieth week or three and one-half years after the cross—(after which the Gospel was preached to the Gentiles also—beginning with Cornelius.) —See Acts x, 45. This ended their age so far as the *Jewish*

"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY."

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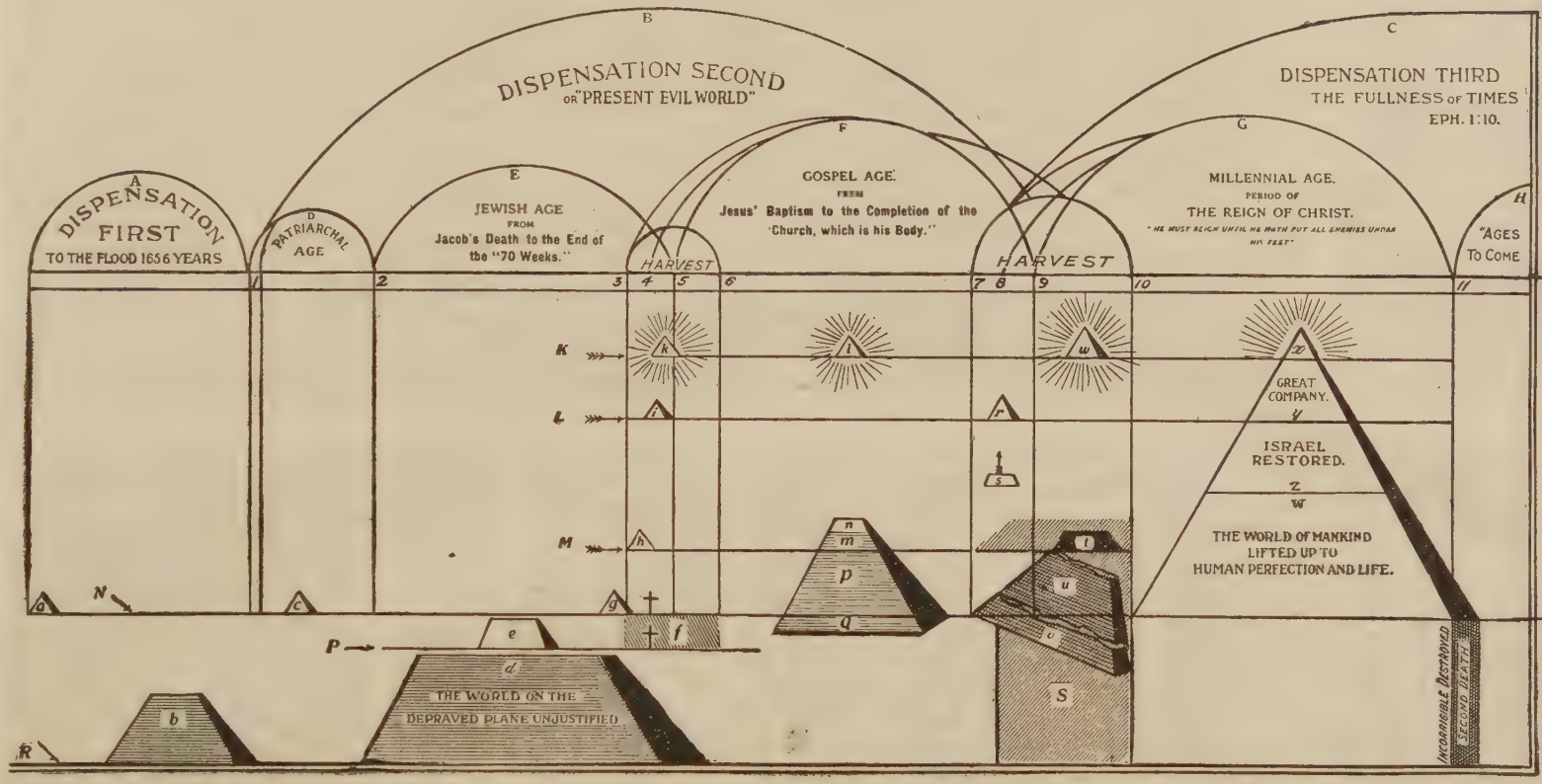


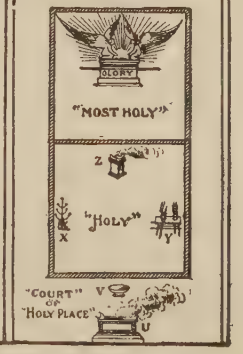
CHART OF THE AGES.

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"In regard to an administration of the fulness of the appointed times, to reunite all things under one Head, even under the Anointed One; the things in heaven and the things on earth—under Him."—*Eph.* 1:10—*Diaglott.*

THE TABERNACLE OF THE WILDERNESS

THE HARMONY OF ITS TEACHINGS



THE TABERNACLE.

Its teachings are in harmony with the Chart of the Ages, showing the same STEPS as necessary in coming from sin to glory.

The entire ground of the Tabernacle enclosure was called "Holy." Outside the court all was unholy, and is the equivalent of the unjustified plane in Chart of Ages. THE COURT enclosure parallels the justified or PERFECT HUMAN plane. The "Holy" represents the condition of consecrated Christians, BEGOTTEN of the Spirit. The Most Holy, beyond the second veil, represents the PERFECT SPIRITUAL condition when "we shall be like HIM." The glory plane is still further along the grand climax of hope—"Glory, Honor and Immortality."

ZION'S WATCH TOWER

PITTSBURGH, PA.

church was concerned; but their *national* existence terminated in the great time of trouble which soon followed, resulting in the destruction of their city and nation.

In that "*harvest*" the Gospel age had its beginning also: this age is designed for the development and trial of "*the Christ of God*"—head (Jesus) and body (the church). It is the Spirit dispensation, hence, it is proper to say that the Gospel age began with the anointing of Jesus (our head) "by the Holy Ghost, with power." (Acts x, 38; Luke iii, 22; iv, 1, 18,) at the time of his baptism; while in another sense we might say that it commenced at Pentecost, three and one-half years later, when the Spirit came upon his body, which is the church.

A "HARVEST" will constitute the closing period of the Gospel age, during which there will again be a lapping of ages—the Gospel age ending and the Restitution or Millennial age beginning. This age closes by stages, as did its pattern or "shadow"—the Jewish age. As there, the first seven years of the harvest were devoted in an especial sense to a work in and for the Jewish *church* and were years of favor; so here we find a similar seven years marked as having the same meaning and bearing upon the Gospel church, to be followed by a period of trouble (*judgments*—seven last plagues, etc., called "fire,") upon the nations of the world as a punishment for wickedness, and as a *preparation* for the reign of righteousness; of which more again.

THE PATH TO GLORY

K, L, M, N, P, R, each represent different planes. *N* is the plane of *perfect human* nature (sinless, undefiled.) Adam was on this plane before he sinned; from the moment of disobedience he fell to the depraved or sinful plane, *R*. The world has been on that same plane since—fallen far below perfection of manhood. *P* represents the plane of *typical* justification, reckoned as effected by sacrifices of the "Law;" but it was not actual perfection, for "the Law made nothing *perfect*."

N is not only the plane of *human perfection,* as represented by the perfect man, Adam, but it is the plane occupied by all *justified persons.* "Christ died for our sins according to the Scripture," and in consequence every *believer* in Christ —all who accept of his perfect and finished work as their justifier, are, because of their *faith,* reckoned of God, justified or *perfect men*—as though they had never been sinners. In God's sight then, all *believers* in Christ's sacrifice are on the *N* plane, viz., *human perfection.* This is the only standpoint from which man may approach God, or have any communion with him. All on this plane (*N*) God calls sons (*human* sons—Adam before sin was *thus* a son, Luke iii, 38.)

During this Gospel age God has made an offer to the *justified* human beings, telling them that on certain conditions they may cease to be *earthly, human* beings and become heavenly spiritual beings—like unto the angels—like unto Christ's *glorious* body. Some *believers*—justified persons—are satisfied with what joy and peace they have, through believing in the forgiveness of their sins, and heed not the voice which calls them to come up higher; others moved by the love of God, as shown in their ransom from sin, say, "Lord what wilt thou have me to do?" To such the Lord answers through Paul:—"I beseech *you brethren,* by the mercies of God, that ye present your bodies a living *sacrifice;* holy, acceptable to God, your reasonable service."—Rom. xii, 1. Paul, what do you mean by our giving ourselves *living sacrifices?* I mean that you shall *consecrate* and give *every* power, which you possess, to God's service, that henceforth you shall live not for self, nor for friends, nor family, nor for the world, *nor for anything,* but for and in the service of him, who bought you with his own precious blood.

But Paul, surely God would not accept of blemished or imperfect sacrifices, and since we all became sinners through Adam, we cannot surely be sacrifices, can we? Yes, beloved, it is because you are *holy* that you are *acceptable* sacrifices, and you are holy and free from sin, because God has justified you from all sin freely through Christ's death.

As many as obey the call of Paul, rejoicing to be accounted worthy to suffer reproach for the name of Christ—those who look not at the things that are seen, but at the things that are not seen—at the "crown of life," at "the glory that shall be revealed in us," at "the prize of our high calling—in Christ Jesus"—these consecrate themselves wholly to God and are from that moment no longer reckoned *men;* but, as having been *begotten* of the Holy Ghost through the word of truth—no longer *human,* but henceforth *spiritual* children; they are now *one* step nearer the prize than when they first believed. But their spiritual being is yet *imperfect;* they are *begotten,* but not yet *born* of the spirit. They are *embryo* spiritual children on plane *M*—the plane of spiritual begetting. Because begotten of the spirit, therefore they are no longer reckoned *human,* but spiritual; for the *human nature* once theirs—once justified, they have now given up, or reckoned *dead*— a living sacrifice, holy, acceptable and *accepted* of God. They are now *new creatures* in Christ Jesus, old things (human hopes, and will and all) are passed away and all things are become new, for "ye are not in the flesh but in the spirit, if so be that the *spirit of God dwell in you.*"—Rom. viii, 9. If you have been *begotten* of it, "ye are *dead* and your life is hid with Christ in God."

Plane *L* represents *perfect spiritual* being; but before plane *L* is reached, the conditions of your covenant must be carried out. It is one thing to covenant with God that you will be *dead* to all human things, and a further thing to perform that covenant throughout your earthly career,—keep your body *under* (*dead*); keep your own will out of sight, and perform only the Lord's will. The entrance upon plane *L* is called *birth,* or a full entrance into life as a *spiritual being*—like unto Christ's *glorious* body, and like unto the angels. We cannot enter on that plane until the entire church is gathered in from the world—when "the dead in Christ shall rise first," (this corruption must put on incorruption—immortality.) Then we, which are alive and remain, (not having entered the tomb) shall be changed in a moment—made perfect spiritual beings like unto Christ's glorious body (for "this mortal must put on immortality.") Then, that which is *perfect* being come, that which is in part (the *begotten* condition with the various hindrances of the flesh, to which we are now subject) shall be done away.

But there is still a further step to be taken beyond a perfection of spiritual being—viz., to "the *glory* that shall follow"—plane *K*. We do not refer to a glory of *person,* but to a glory of power or *office.* The reaching of plane *L* brings us to full *personal* glory, *i. e.,* to be *glorious beings* like unto Christ's *glorious* body. But after we are thus perfected, and made entirely like our Lord and head, we are to be associated with him in the *glory of power* and office—to sit with him in his throne, even as he after his being perfected at his resurrection to a glorious being, was exalted to the right hand of the majesty (*glory*) on high; so we shall enter in everlasting glory—plane *K*.

Now notice carefully the chart, while we look at illustrations on the path to *glory.* (A pyramid is a perfect figure or shape, hence we use it to represent perfect beings, in the chart.)

(*a*) represent Adam; he was a perfect being and hence a pyramid. Notice that he is on plane *N*, which shows that Adam was a *perfect man* (before he sinned).

Below him (*b*) is an imperfect or topless pyramid, it represents the world of mankind, which sin had degraded; notice the plane on which it stands—*R*, the "Depraved Plane."

(*c*) represents Abraham (whom we use as an illustration of several other persons.) Abraham was a member of the depraved human family, and should be on plane *R*, but Paul tells us that Abraham was *justified* by faith, that is, he was reckoned of God a (sinless) *perfect man,* because of his faith. This, in God's estimation, lifted him up above the world of depraved sinful men to plane *N;* and though *actually* still imperfect, he was received into the favor that Adam had lost, viz., *communion* with God as a "friend."—James ii. 23. All on the perfect (sinless) plane (*N*) are friends of God, and he a friend of theirs; but sinners (plane *R*) are at enmity against God—"*enemies* through wicked works."

(*d*) represents the world of mankind after the flood still on plane *R*—still at enmity, where they continue until the Gospel church is selected and the Millennial age begins.

(*e*) represents "Israel after the flesh" during the Jewish age, when the typical sacrifices of bulls and goats cleansed them, not really, but typically; "for the *Law* made nothing *perfect.*"—Heb. vii. 19. Because they were typically justified, but not actually so, we put them on plane *P*. *The plane of typical justification,* which lasted from Mount Sinai until Jesus made an end of *the Law,* nailing it to his cross. There ended the *typical* justification by the institution of the "better sacrifices" than the Jewish types, which actually "take away the sin of the world," and "make the comers thereunto *perfect.*"

(*f*) represents the (*fire*) through which fleshly Israel went when Jesus was present, sifting them and taking out of their nominal church the wheat or "*Israelites indeed,* in whom was no guile," and especially after the separation of the wheat when he "burned up the chaff (refuse part of that church and nation) with unquenchable fire," (a time of trouble, etc., which they were powerless to avert.)—See Luke iii. 17; also, xxi. 22; and 1 Thess. ii. 16.

(*g*) represents Jesus (at thirty years of age) *a perfect*

man, he having left the glory of the spiritual condition and become a *man* in order that he (by the grace of God) should taste death for *every man*. God's law requires an eye for an eye, a tooth for a tooth, and a life for a life; it was necessary that a *man* should die for mankind or the penalty (man's death) would not be paid: hence the death of an angel would no more pay the penalty and release man, than the death of "bulls and goats, which can *never take away sin.*" Therefore, the first-begotten of God became a *man*, that he might give that which would redeem mankind. He must have been a *perfect* or sinless man, else he could do no more than any member of the fallen race to pay the price. He was "holy, harmless, undefiled, and *separate* from sinners." He took the same *form* or likeness which the sinners had—"the likeness of sinful flesh"—the human.

Being found in fashion as a (perfect) man, he humbled himself and became obedient unto death. He presented himself to God at baptism—"Lo, I come (in the volume of the book it is written of me) to do thy will, O God." When he thus presented himself—consecrated his (human) being, his offering was holy (pure) and acceptable with God, who showed his acceptance by filling him with his spirit and power—when the Holy Ghost came upon him, thus *anointing* him, thus he became the "*Christ.*" [The word Christ meaning *anointed.*]

This filling with the spirit was the begetting to a higher form of being, which he should receive when he had fully accomplished the offering—sacrifice of the human nature. This was a step up from human conditions, and is shown by pyramid *h*, on the *spirit-begotten plane, M*. On this plane (*M*) Jesus spent three and a-half years of his life—until it ended on the cross. Then, after being three days dead, he was raised to life—quickened of the spirit to the perfection of *spiritual being*, (*i* plane *L*) for now he was *born* of the spirit—"The first *born* from the dead." "That which is *born* of the spirit, is *spirit;*" Jesus, therefore, at and after his resurrection, was a spirit—a spiritual being, and no longer a human being in any sense.

True, after his resurrection he had power to, and did appear, *as a man*, in order that he might teach his disciples, and prove to them that he was no longer dead; but he was not a *man*, and no longer was controlled by human conditions, but could go and come as the wind (even when the doors were shut) and none could tell whence he came nor whither he went.—"*so* is every one that is *born* of the spirit."—John iii. 8.

From the moment of consecration (baptism) the human had been reckoned *dead*—and there the *new* nature began (begotten plane, *M*,) which was completed at the resurrection, when he reached the perfect spiritual plane, *L*—raised a spiritual body.

Forty days after his resurrection Jesus ascended to the majesty on high—the *glory plane, K*, (see pyramid *k*.) During the Gospel age he has been in glory, *l*, "set down with the Father on his throne," and during this time he has been the head over his church on earth,—her director and guide. During all this Gospel age the church is in process of development, discipline and trial to the intent, that in the end, or harvest of the Gospel age, she may become his bride and joint-heir. Hence she has fellowship in his sufferings, that she may be also glorified together with him, (plane *K*,) when the proper time shall come.

The steps of the church to glory are the same as those of her leader and Lord, Jesus (he hath set us an example that we should walk in his footsteps,) except that she starts for glory from a lower plane. Jesus, we have seen, came to the plane of *human perfection, N*, while all of the Adamic race are on a lower plane, *R*,—the plane of sin and enmity against God. The first thing, then, for us to do is to be *justified*, or get upon plane *N*. How is this accomplished—is it by good works? No, sinners can do no *good* works; we could not commend ourselves to God, so God commended "his love toward us (sinners, on the depraved plane, *R*,) in that while we were yet sinners, Christ died for us." Then the condition upon which we come to the justified or *perfect human* plane, is that Christ *died* for our sins, redeemed us and lifted us up to the perfect plane. But, have *we* nothing to do with the matter? Nothing whatever, except to *believe it*. "We are justified (lifted to plane *N*) by *faith*." And "*being* justified by *faith*, we have peace with God," (Rom. v. 1,) and are no longer enemies, but justified *human sons*, on the same plane as Adam and Jesus, except that they were *actually* perfect, while we are reckoned so of God, and *know it* because God's word tells us so; "ye are justified freely from *all* things." We stand in God's sight absolutely spotless, because Jesus' robe of righteousness covers all our imperfections.

But remember that while *justification* is a blessed thing, it does not change your nature—you are still a *human* being, and unless you proceed you will never be a spiritual being—never be anything but a *human* being. You are saved from the wretched state of sin and alienation from God, and, instead of being a human *sinner*, you are a human son, and now because you are a son, God speakes to you as such, saying, "My son, give me thy heart:" that is, give *yourself*, all your earthly powers, will, talents—your all to me (as Jesus hath set us an example) and I will make you a son on a higher plane than the *human;* I will make you a spiritual being (*i. e.* a being with a *spiritual body*) like the *risen* Jesus—"the express image of the Father's person." If you will give up all of the earthly and consecrate it entirely to me and *use it up* in my service, I will give you a higher nature than the rest of your race—I will make you "partakers of the *divine nature*"—make you "heirs of God and joint-heirs with Christ; *if so be that you suffer with him*, that you may be also *glorified* together."—Rom. viii. 17.

Do you value this prize set before us in the Gospel? Then lay aside every weight and run with patience the race, that you may win it. Works were not called for in lifting you out of sin. No, Jesus did all the works that could be done to that end, and lifted you by *faith* to plane *N*. But now, if you would go further, you cannot go without *works:* true, you must not lose your *faith*, else you will lose your justification; but being justified you are *able* (through the grace given unto you by your begetting of the Spirit) to have *works*, to bring forth *fruit;* and God demands it. He demands that you shall show your appreciation of the grand *prize* by giving *all* that you have and are for it, not to men, but to God—a *sacrifice* holy and acceptable to him—your reasonable service. When you present all these things, say: Lord, how would you have me *deliver* these things to you? Examine the Word for God's answer and you will probably hear his voice instructing you to deliver your *all* to him as Jesus and as Paul did, viz., by "doing *good* unto all men as you have opportunity, especially to the household of faith." Serving them with spiritual or natural *food*, clothing them in Christ's righteousness or with earthly raiment, as you may have ability or they have necessity. Having consecrated *all*, you are *begotten of the spirit*—you have reached plane *M*, and now, through the power given unto you, if you will use it, you will be able to *do* all of your Covenant and to come off conquerors, and more than conquerors through (the power or spirit of) him who loved us and bought us with his own precious blood. Thus walking in the footsteps of Jesus—

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

The crown will be *won* when you, like Paul, "have fought a good fight and finished the course." You may not get the prize as soon as the race is finished and won, but may wait perhaps, as Paul did, until the entire *body* of Christ is complete, as he said: There is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: (the day of the Lord—) and not to me only, but unto all those also who love his appearing.—2 Tim. iv. 8. [We hope and *believe* that we shall not be obliged to wait in death as did Paul, but that we are living in the days of the completion of the church, which is the body of Christ, and shall be among those who shall not *sleep in death*, but be changed in a moment as Paul says: "Behold, I show you a mystery—we shall not all sleep, but we shall all be changed." —1 Cor. xv. 51.]

Those of *this* class who sleep (a little flock) accounted worthy of THE resurrection (*first*) shall be raised *spiritual bodies* (vs. 44)—plane *L*. And we (of the same class—overcomers) who are alive and remain—shall be *changed*—to the same plane of being [*L*] viz., *spiritual:* like unto Christ's glorious body. No longer weak, earthly, mortal, corruptible beings, we shall *then* be fully *born* of the spirit; heavenly, spiritual, incorruptible, immortal, beings. "That which is *born* of the spirit is spirit."—"I shall be satisfied when I awake in thy likeness."

We know not how long it will be after our perfecting as spiritual beings (plane *L*) before *we* shall be glorified (plane *K*) with him: *united* with him in power. This uniting we understand to be the "marriage of the Lamb" to his Bride, when she shall thus—enter into the joys of her Lord.

Look again at the chart—*n, m, p, q*, represent the *nominal* church as a whole, all claiming to be *the body* of Christ. *n* and *m* are both on the *spiritual begotten* plane—*M*. Both of these companies have existed throughout the Gospel age; both

have covenanted with God to become living sacrifices; both have been "accepted in the beloved" and begotten of the spirit as *new creatures;* but the difference is this: *n* represents the company who are fulfilling their covenant and are *dead with Christ* to earthly will, and aims, and all. They will be the *overcomers*—the Bride—the Body who will sit with Jesus in his throne, in glory—plane *K*, when the Gospel age is ended. These are a "little flock" to whom it is the Father's good pleasure to give the *kingdom*.—Luke xii. 32. *m* represents the larger company of the spirit-begotten children; they have covenanted, but, alas! they shrink back from the performance of it—they shrink from the *death* of the human will, etc.; but God still loves them and therefore will bring them by the way of trouble and adversity—(ultimately resulting in the *destruction* of the human will—to plane *L*—the perfect spiritual plane. But they have lost the right to plane *K*—the throne of glory—because they were not *overcomers*. Notice that in the case of both of these companies, the earthly nature must be destroyed; but in the case of the "great company," *m*, it is taken from them, while in the case of the "*little flock*" it is, as it was, with Jesus, the example—a willing *sacrifice*. Oh, if we prize our Father's approval, if we desire our Lord's smile, if we desire to be members of his *body*—his Bride—and to sit on his throne, we must fulfill our covenant of sacrifice! I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice—holy, acceptable unto God, your *reasonable service*.

p represents the majority of the *nominal* church. You will notice that they are not on plane *M*, but on plane *N;* they are *justified*, but not sanctified (not entirely consecrated to God,) not *begotten*, therefore, as spiritual beings at all. They are higher than the world, because they accept of Jesus as their ransom from sin, but they have not come high enough to be a part of the *real church*—the spiritual family, and unless they progress and sacrifice the human, they will never be anything but *human*, and in the resurrection they will be in the likeness of the earthly man, Adam, whereas those who sacrifice the human, will be in the likeness of the Lord—like unto Christ's glorious body. *q* represents a class connected with the nominal church who never did *believe* in Jesus as the sacrifice for their sins and who consequently are not *justified*—not on plane *N*. They are "wolves in sheep's clothing"—they are in no sense a part of the church—they belong to plane *R*, are part of the world and are out of place in, and a great injury to, the church.

Thus, in a mixed condition, the church has existed throughout the Gospel age: as our Lord had foretold—the kingdom of heaven (church) is like unto wheat and tares in a field (the world)—"Let both grow together *until* the harvest. In the time of harvest I will say unto the reapers (the angels,) gather together the tares and bind them in bundles to burn (destroy) them, but gather the wheat into my barn."—Matt. xiii. 38, 41, 49.

These words of our Lord show us that while he purposed that both should grow together during the age, he also purposed that there should come a time of separating between these different elements. This *division* comes in the *end* of the age, for "the harvest *is* the end of the *age*."—Vs. 39.

During the Gospel age the seed has been growing and tares (counterfeits) also—"the good seed is the children of the kingdom"—the *spiritual* children—classes *n* and *m*—while "the *tares* are the children of the wicked one"—all of class *q*, and many (if not *all*) of class *p*—for no man can serve two masters—and "his servants you are to whom you *render service*." As class *p* does not consecrate its service to the Lord, doubtless it gives much of its time and talent really in opposition to God, and hence in the service of the enemy. Now notice on the chart the "*harvest*," or end of the Gospel age; notice the two parts into which it is divided—seven years and thirty-three years, the exact parallel of the Jewish age and harvest. This "*harvest*," like the Jewish one, is to be a time of trial and sifting, first upon the *church*, and afterward a time of wrath or pouring out of the "seven last plagues" upon the world, and such of the church as are not separated as *wheat* during the first seven years. The Jewish harvest is the "*shadow*" or pattern on the *fleshly* plane, of all that the Gospel church enjoys on the spiritual plane. (The two cherubim which were types, also teach this equality and likeness of the two ages. They were "*of equal size and of equal measure.*")

The thing which tried (fleshly) Israel was the "stone of stumbling and rock of offense"—Jesus was present as the Lord of their harvest (the disciples being reapers under his direction). The truth as to his presence was the sickle, and it separated the "Israelites indeed in whom there was no guile" from the nominal Jewish church (and the true wheat there were but a fragment compared to the professors). So, also, is the harvest of this age; Jesus comes a second time, not again a fleshly being (not again to sacrifice), but a spiritual body, to "take to himself his great power and reign"—blessing thereby all the families of the earth. (As already shown, spiritual bodies are invisible to humanity unless a miracle be performed.)

The second advent of Jesus, leaving the plane of glory, *K*, and coming to the unglorified spiritual plane, *L*, is shown by figure *r*. As has been stated heretofore, we believe that the prophets, etc., teach that we are now in the "harvest" of the age; that our Lord has come, and the work of harvest, or separating wheat from tares, has been progressing since A. D. 1874. The first work of the Lord in this harvest will be to separate the true from the false, and the truly consecrated children from the unconsecrated ones. This work we believe is now going on.

The nominal church, because of her mixed condition, the Lord calls confusion, or "Babylon"; and during this harvest he purposes ripening, separating, and perfecting the different classes in the church—wheat will be separated from tares, and ripe wheat from unripe, etc. Class *n* are a "first-fruits," of the wheat, and, after being separated in the spirit of their minds, will in his due time become his *Bride* and be caught away to be forever with her Lord—and like him. The separating of the little flock from Babylon is shown by figure *s*. She will utimately become *one* with Jesus and bear his name and share his glory. The glorified Christ, head and body, is shown by figure *w*. Figures *t*, *u*, and *v* represent the "Babylon"—nominal church *falling* going to pieces during "the time of trouble," or "day of the Lord." Though this may seem to be a dreadful thing, yet it may be shown to be of great advantage to all the *true wheat*. Babylon falls because she is *not* what she claims to be. "Babylon is fallen, is fallen, and become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird."—Rev. xviii, 2. The church nominal contains many, many hypocrites, who have associated themselves with her because of her honorable standing in the eyes of the world, who, by their conduct, etc., are gradually making Babylon a *stench* in the nostrils of the world. The Lord always knew of them, but let them alone until the *harvest*, and now will "gather out of his kingdom (church) all things that offend and them which do iniquity, and cast them into a furnace of fire (trouble). . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii, 41. The trouble coming upon the church will, we believe, be occasioned by the overspreading of Infidelity and Spiritualism, both of which will be trials, because the church holds so many doctrines contrary to God's Word. And every one who has built his faith upon Christ with anything else than the truths of the Word—gold, silver, precious stones, will find himself sorely beset during this time of wrath (fire); for all errors of men—wood, hay, stubble—will be consumed. *s*, represents those who built with truth—gold, etc., and consequently were separated from Babylon. *t*, represents the "*great company*," on the plane *M*—begotten of the spirit—*wheat* not fully ripened at the time of the gathering of the *first-fruits* (*s*.) They built upon the rock, *Christ Jesus*, but with wood, etc., of human creeds and isms. Such shall suffer loss (in this fire,) but himself shall be saved (so as by fire.)—I Cor. iii, 10-15. They lose the *prize* of the throne; but, as already shown, themselves shall be saved and reach the full birth of the spirit, become spiritual beings—plane *L*. [Several Scriptures seem to teach that this company will not reach perfection on the spiritual plane *L*, until the "harvest"—and its trouble are over; while the little flock, *S*, are evidently changed before the "seven last plagues" are poured out, as they have some work to do in connection with their execution.] To return to the "great company," *t:* they were the Lord's, but they were so overcharged with the affairs of this life, the world and a worldly church, that, while the Bride was being separated from Babylon, their ears were dull of hearing; they came not out when the cry was made: The harvest is come—"*Babylon is fallen . . . . come out of her my people that ye be not partakers of her sins, and receive not of her plagues.*"—Rev. xviii, 2-4; (vs. 21) And she shall be cast as a great millstone into the sea—(the world on plane *R*.) A view of this company (*t*) during the trouble, after the Bride company (*s*) has been taken and the "marriage of the Lamb is come," is furnished us in Rev. xix, 2, 5-7. It is after "Babylon" has fallen to pieces, and they are liberated from her chains and influences, and come to realize that *tares* and earthly organization never were *God's church;* but, that he always had in view the true members of Jesus' body—"whose names are written in heaven." (Vs. 5), "A voice came out of the throne (*w*) saying: Praise our God all ye his servants and

ye that fear him, both small and great;" then the answer of the "great company," *t* (*after* Babylon, the harlot church—church and world united, an improper union called harlotry—has been judged, see vs. 2), saying, "Alleluia, for the Lord God omnipotent reigneth (they recognize the *reign* as commenced—by the overthrow of 'Babylon the great') let us us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, (Greek past tense—is accomplished) and his wife hath made herself ready." They will no doubt be greatly dismayed to realize that the Bride has been completed and united to the Lord, and that they, because blinded and overcharged, have lost that great prize; but seemingly the beauty of God's plan, which they now begin to discern as one of love, both for them and for all the world of mankind, quite overcomes their grief, and they shout, Alleluia!—the glorious reign of righteousness is begun.

Then, too, note the abundant provision of the Lord: the message is sent to them—Though you are not of the Bride, you may be present at the great celebration—"Blessed is he that is called to the *marriage supper* of the Lamb." (vs. 9.) This company is called to make use of the Lord's chastisements and to come fully into harmony with him and his plan, and they shall utimately reach the position *next to* the Bride—on the spiritual plane *L*. The time of trouble, as it will effect the world, will succeed the fall of Babylon and will be an overturning and disintegration of all human governments and of society, preparing the world for righteous and equitable government. During the time of trouble, fleshly Israel, which was cast off until the fullness of the Gentiles should be come in, will be restored to God's favor, because the Gospel church, or spiritual Israel, will me completed. These, during the Millennial age, shall be the chief nation of earth—at the head of all on the earthly plane of being—"a praise in the whole earth."

Their restoration, as well as that of the world in general, will be a gradual one, requiring all of the Millennial age to fully accomplish it. During that thousand years' reign of Christ death will be gradually swallowed up or destroyed. Its various stages—sickness, pain and weakness, as well as the tomb, will gradually give place before the *Great Restorer's* power, until at the end of that age the great pyramid of our chart will be complete. *x*. The Christ—the head of angels and men, next to the Father, *y*. The great company, spiritual beings, like unto the angels. *z*. Israel after the flesh at the head of earthly creatures, and *W*, the world of men restored to perfection of being like the head of the human race, Adam (before sin). The world, as we have already seen, are to be resurrected, or again brought into existence, the penalty for their sin being paid for them in Christ's death. Their bringing again into being will be a restoring, and will be due during the Millennial age—the times (years) of restitution.—Acts iii, 21. It requires all of the Millennial age to accomplish the work of restoring to the perfection of manhood. They will then be like Adam, except that they will have enjoyed a greater range of knowledge than he possessed, both of Good and Evil. They will be mentally in the image of God; for this is a part of God's plan, that under the new covenant he will take away the stony heart out of their flesh (not take away their flesh and make them spiritual beings), and give them a heart of flesh—again as Adam's, an image of God. "This is the covenant I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them."—See Heb. x, 16; Jer. xxxi, 29; Ezek. xxxvi, 26-32. Sin is now written on the hearts of all humanity. This must first be blotted out and the former image—the law—of God reinstated before men will be perfect men. This work is called restitution, and this God has promised to men. When restored they will be in no danger of falling, because no longer liable to mistake evil for good—knowing both. In Rev. xx, 9, we learn that some will be destroyed in the end of the Millennial reign, because when presented full opportunity to become perfect men, and in harmony with God and his law of love, they chose evil. Such die the second death, from which there is no resurrection, nor restitution. When we look at our Father's great plan for the exaltation of the church, and the blessing through her, of Israel, and all the familes of the earth, by a restitution of all things, it reminds us of the song of the angels: "Glory to God in the highest; on earth peace, good will toward men!" That will be the consummation of God's plan—"the gathering together of all things in (under) Christ." O the height and depth, the length and breadth, of the love of God which passeth all understanding! Who will say that God's plan has been a failure then? Who will say that he has not overruled evil for good and made both the wrath of man and of devils to praise him?

THE TABERNACLE OF THE WILDERNESS

teaches the same general lesson as the chart of the ages, and we place it alongside, that the different planes or steps to the Holy of Holies may be duly noted and appreciated. Outside the court of the tabernacle lies the whole world in sin—on the depraved plane. Entering through the "gate" into the court we become believers or *justified* persons. Those who go forward in consecration, press to the door of the tabernacle, and, entering in, become priests—are strengthened by the "shew-bread," enlightened by the candlestick, and enabled to offer acceptable sacrifices to God, by Jesus Christ, at the "Golden Altar." (Notice the corresponding planes, *M* and *N*, on the *chart*. Finally, when sacrifices are all over, in the resurrection, they enter the perfect spiritual, or most holy place (plane *L*), and then are associated with Jesus in the glory of the kingdom. "Praise ye the Lord!"

THE RESURRECTION

THE death and resurrection of a human *body* as a thing distinct and separate from the intelligent *being*, is never mentioned in the Scriptures. We never read that Abraham's *body* died, not that Jesus' *body* died, nor that any one's *body* died.

Being signifies existence, and there can be no *being* or existence without *life and body* both. Withdraw life, and the *being* or existence ceases, for life is but a power or principle, the same in the lower animals as in man—the difference in qualities between man and the brute consisting not in a different kind of *life*, but in a different kind of *body*.

Any being is properly called a *soul* or person. This is the Scriptural sense and usage of the word *soul*, so little understood; viz., *Being* (life and body combined). Thus we read of the creation of Adam—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (*ruach*—the same breath said to be given to beasts birds and fishes) and man became a living *soul*," (*being.*)—Gen. 2-7.

We cite a *few* illustrations out of a multitude showing the Bible usage of the word *soul*, showing that it signifies *being*. Lev. v, 2, "If a soul (*being*—person) touch any unclean thing he shall be unclean." Vs. 4, "If a *soul* (being) swear." Vs. 15, "If a soul (*being*) commit a trespass." Lev. xxii, 11, "If the priest buy any soul (*being*) with his money." Prov. vi, 30, "If he steal to satisfy his soul (*being*) when he is hungry." Jesus said "My soul (*being*) is exceeding sorrowful even unto death." Matt. xxvi, 38. "Thou shalt love the Lord . . . with all thy soul" (*being*). Matt. xxii, 37. "The rich man said, "Soul (*being*, self), thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said "Thou fool, this night thy soul (*being*, existence) will (cease) be required of thee."—Luke xii 19. "For what is a man profited if he shall gain the whole world and lose his own soul (existence, *being*,) or, What shall a man give in exchange for his soul?" (being, *existence.*)—Matt. xvi, 26. How many illustrations of this Scripture are furinshed us in every-day life: Men labor for wealth, to gain as much as possible of the whole world, only to find when they are rich that wealth has come at the expense of health. How many of those who spend their life in laying up earthly treasure, find that their very *being*—*existence*—has been sacrificed in gaining the wealth. Then what would they not *give* to get back again health, etc.? They lavish their wealth upon physicians, traveling, etc., but it is of little use. They made a poor exchange, when they gave their being for money. Some "purified their souls (*beings*—lived more purely) in obeying the truth."—1 Pet. i, 22. "The law of the Lord is perfect converting (changing) the soul" (*Being*).—Psa. xix, 7. Other souls (*beings*) were subverted, turned from the truth by error. Acts xv, 24, Other, unstable souls (*beings*, persons) were beguiled.—11 Pet. ii, 14.

With this view of the meaning of the word *soul*, viz., that it includes *all being* or existence (a combination of life and body), let us inquire—What dies, the principle of life or the body? We answer, Neither; the life principle is one which pervades all creation, just as does electricity. This principle of life pervades and is an essential element of all *being*, in tree, in fish, in fowl, in beast, in man, in angels, and in the fullest degree in God, who is its source or *fountain*. This principle cannot be said to die; though, if it be withdrawn from any creature to whom God has given it, that creature will die—cease to have *being*. Thus the breath of life is taken from beasts, birds, fish, and man.

Neither can it be properly said that the *body* dies, since, *separate from the principle of life*, the *body* never had life, and consequently could not die. The *body*, without the spirit (of life), *is dead*, and that which is dead cannot *die*.

WHAT THEN IS DEATH—WHAT DIES?

We answer, the *being* dies—ceases to have *being* or *existence*. Death is the *dissolution*, or separation of the things which, combined, constitute *being*,—namely, life and body. Thus when the spirit of life returns to God, who gave it (all nature is his reservoir of *life*), then the *being* is dead, and soon the body will return to the dust, "from whence it was taken." We see clearly, then, that not the body, but the *being*—called in Scripture *soul*—dies. Let us notice some instances in which this is stated in so many words: Job xxxi, 39, (marginal reading,) "Cause the *soul* of owners thereof to expire"—(dissolve, die.) "Their soul dieth in youth, etc." Job xxxvi, 14, margin, "To deliver their soul (*being*) from death and to keep them alive in famine."—Psa. xxxiii, 19. "He spared not their soul (*being*) from death" (dissolution.)—Psa. lxxviii, 50. "He keepeth back his soul (being) from the pit" (death.)—Job xxxiii, 18. "He shall deliver his soul (*being*) from the grave."—Psa. lxxxix, 48. "All souls (*beings*) are mine . . . . the soul (*being*) that sinneth it shall die."—Ezek. xviii, 4. It was the *soul* (*being*) of Jesus which was given for our ransom. "Thou shalt make his soul (*being*) an offering for sin" . . . . "He shall see of the travail of his soul and be satisfied." "He hath poured out his soul (*being*) unto death."—Isa. liii, 10-12. But, (Acts ii, 31,) "His *soul* (*being*) was not left in hell," (*hades*—the condition of death.) *He* was raised to *being* again, but a being of a higher order—having a grander than human *form* or body—"Put to death in the flesh, but quickened by the spirit." And now we come to the point—What will be *raised up*, in the resurrection? *The body*, says some one. Not so; I answer, it is the BEING that God promises to *raise up*. It once existed, and lost existence, and is to be *raised up* to existence or *being* again. Men can resurrect a body from the tomb (that is, bring a body out of a tomb to the surface); but only God's power can resurrect or *bring to existence* again a *being* who has died. We see then that resurrection means the restoring of *being*. Now, "With what body do *they* (these *beings*) come" (into being again)? is a question asked by Paul.—1 Cor. xv, 35. [We have seen that *being* is made up of two elements—body, and spirit of life; hence, if restored to being, they must have some sort of bodies provided them.] Paul proceeds to tell us, that, while each must have a body, yet in the resurrection all beings will not have the *same kind* of bodies. He says that there are two general sorts or kinds of bodies—the earthly or natural bodies, and the spiritual—heavenly bodies. There are perfect illustrations of these two kinds of bodies: Adam was the head of the *earthly, human* family, and a pattern of the perfect *human being*. Christ Jesus, at his resurrection, was the first born from the dead to the perfect *new* nature, the spiritual, and he, "thus born of the spirit, is *spirit*."—John iii, 6. His is a sample or illustration of a perfect *spiritual being*.

All humanity belongs to one of two classes: either they are *natural* men—the ADAMIC SEED, or they have been begotten of the spirit through the word of truth and have given themselves up to Christ, that the will of God might be done in them; this is the *newly* begotten man; he belongs to the SPIRITUAL SEED. Now, says Paul, "God giveth it a body as it hath pleased him and to *every seed* his own body." That is, those who have, during the present life, become partakers of the divine nature, must needs have a *divine form*—a "spiritual body," "like unto Christ's glorious body," while those who have not thus changed nature would have no change of body. When again brought into *being*, they will have natural, *human* bodies.

The resurrection, which some will have, to spiritual conditions of being—with spiritual bodies—is in Scripture designated as special, by calling it "the *first* resurrection," first in importance—*chief*. It is also frequently designated by the article THE (very noticeable in the Greek text; but less so in our English translations); for illustration—notice the following instances, (Luke xx, 35,) "They that shall be accounted worthy to obtain that world and THE resurrection neither marry nor are given in marriage." Again, Paul always taught that there would be "a resurrection, both of the just and the unjust," yet he says: If by any means I might attain unto THE resurrection.—Phil. iii, 11, (the *first*—to spiritual condition and being.) Again he designates this resurrection to spiritual being as "*his resurrection*," because Jesus was the first one so raised to *spiritual being*. "That I might know him, and the power of HIS resurrection" (i. e., that I might be raised *as* he was raised). Then follows an account of *how* he might attain to that *glorious* resurrection to spiritual being, viz., "knowing the fellowship of his sufferings and being made conformable unto his death."—Phil. iii, 10.

None will attain to this *chief* resurrection, except they consecrate themselves entirely to God's service. "We beseech you therefore, brethren, by the mercies of God, that you present your bodies (and all their powers, talents, reputations—all) a *living sacrifice*, holy, acceptable unto God, your reasonable service."

So shall you be among those who shall be in THE *first* resurrection, for "blessed and holy are all they that have part in THE FIRST resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and reign with him a thousand years."—Rev. xx, 6. We can know little about the perfection, and grandeur, and powers of those who shall become spiritual beings, except that they will be "like unto Christ's *glorious* body."—Phil. iii, 21. As the apostle says: "It doth not yet appear *what* we shall be, but we know that when he shall appear we shall be like him."—1 John iii, 2. What an answer is this to those who claim that nothing is *real*, but a flesh-and-bone body! Who would insist that Jesus, after his resurrection, was the very same flesh and bones he was before he died? Was that a glorious body? No, that was the body he *took* for the suffering of death—but being put to death in the *flesh*, he was quickened by the spirit, "a life-giving *spirit*."—1 Cor, xv, 45. Now he is the express image of the Father's person. Is the Father and Creator of all things simply a great man? Nay, verily, "God is a spirit." "It doth not yet appear, *what* . . . . but we shall be *like him*." Away with that grossness of materialism, which can realize nothing higher than the *natural, human* plane! Let us take Paul's account. There are human *natural* bodies and there are spiritual bodies. Both will be *glorious*, but the glory of the human, earthly, (terrestrial,) is one thing, and the glory of the spiritual, heavenly, celestial, is quite another and quite a different thing.—See 1 Cor. xv, 40. The restored world of mankind shall be indeed glorious *men*, like the perfect head of the human race, but that glory will not compare with "the glory that shall be revealed in us," who have given up the *human* nature and become partakers of the *divine* nature, into the perfection of which we hope soon to be ushered. Like the earthly one (Adam) *such* will they be also that are earthly (human).—Like the heavenly one, (Christ, when "born from the dead,") *such* will they be also that are heavenly (now begotten to the heavenly nature by the word of God through the spirit, then to be born into the perfection of that *being*), vs. 48.

Paul gives us a slight account of the great change from natural to spiritual, which awaits those who have part in THE *first* resurrection: Vs. 42 informs us, "Thus is THE resurrection of THE dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an *animal* body, it is raised a *spiritual* body." [*Diaglott.*]

ORDER IN RESURRECTION

All of God's works and plans are full of order: It has well been said—Order is heaven's first law. While there shall be a resurrection both of the just and unjust, and *all* shall be made alive, and while some shall be made alive as perfect spiritual beings, and others in the likeness of the earthly one, Adam, yet there are times and seasons and orders for all this, as Paul says: "But every man in his *own order*, Christ the first fruits—(Jesus the *head* and we the "members of his body" —yet "*all* ONE *body*"—The head raised one thousand eight hundred years ago, the body very soon, we trust,) afterward they that are Christ's at his (*parousia*) presence—the "great company."

These are the first orders and include all of those who are of the *spiritual* family, but there are others—*every* man in his own order—and when all of these *orders are complete* (Paul mentions only those in which the church's interest centered), when all have been brought to *life* and perfection either on the human or spiritual plane (except those who die the "*second* death"), "then (at the end of the one thousand years reign of Christ and the saints) cometh the end," "when he shall have put down all rule and all authority and power." "For he must reign until he hath put all enemies under his feet—The last enemy that shall be destroyed (during that one thousand years reign) is *death*" (Adamic) in all its forms; sickness, and pain, as well as the tomb,—"Then the *end*" will have come—the *end* of sin on earth, the end of the great work of ransoming mankind and bringing them into full harmony with their Creator. Then—the Son shall deliver up the kingdom—dominion of earth to God even the Father; that God may be all—and his will done in all.—See vs. 23-28.

THE first clause of this verse, viz.—"the rest of the dead lived not again, until the thousand years were finished,"—has been the cause of much confusion and error among Christians. It is out of harmony with the teachings of both the Old and New Testaments, inasmuch as it places and fixes the resurrection of *all* except those who have part in the "*first*" (or resurrection to spiritual being) beyond and after the Millennial (one thousand years) reign of Christ and his Bride, while all other Scriptures assert that all the families of the earth are to be blessed *during* that reign; that it is for this purpose of blessing all mankind, Jesus "takes his great power and reigns;" that the period of the reign is the "Times (years) of *Restitution* spoken by the mouth of all the holy prophets," which are due to commence not at the end of the one thousand years, but at its beginning—at the second coming of Christ—Acts iii, 19-21.

The Scripture we have just been considering (1 Cor. xv, 23-28) asserts most positively that it is *during* and not after his reign (one thousand years) that Christ will put down all enemies and destroy the last enemy, *death* (Adamic). If death is destroyed during the reign, how would it be possible for any to be held by it until *after the thousand years were finished?*

Now, thank God, we can see clearly the cause of this inharmony—(probably because now is the due time—the book of Revelation has not been until recently understood). While every word of God is good, not so every word of man, and we now find that the above words of Rev. xx, 5—"The rest of the dead lived not again until the thousand years were finished"—are *man's* words and not God's.

During the "dark ages" of Papacy's reign came the "great falling away" (11 Thes. ii, 3,) from about the year 300 to 1600 A. D. During that carnival of heresy several portions of the Bible were so altered as to appear to give support to Papacy's teachings—(this was in the early part of her reign, for afterward she endeavored to destroy the Scriptures under the pretence that she—the church—through her ministers was a higher authority.)

The finding in recent years of two very ancient MSS. reveals to us several interpolations of words and verses which we earnestly hope the *new version* (soon to be published) will omit, they being not God's words, but man's.

These interpolations (not *very* numerous) are of a more or less serious character, the following being probably the most important, viz., the portion of Rev. xx, 5, now under consideration; and John xxi, 25; and the words "For thine is the kingdom, the power and the glory forever. Amen"—in Matt. vi, 13; also the words "in heaven the Father, the Word and the Holy Ghost; and these three agree in one; and there are three that bear witness in earth"—parts of 1 John v, 7, 8.

It may not be generally known that Papacy had succeeded in destroying nearly all Greek copies of the New Testament. After "The Reformation" had made the words of Jesus and the apostles to be once more reverenced and esteemed among believers, as of greater authority than "*the voice of the church,*" our present "authorized version" (*authorized* by King James of England,) was published in the English language A. D. 1611. At the time of its translation from the Latin "Vulgate" but few Greek MSS. were known to exist, and only *eight* were used by way of reference and comparison, and none of those were older than the tenth century. Since then some six hundred and sixty MSS. have come to light, among them two very ancient ones written between the third and fourth centuries—the "Vatican MS. No. 1209," and the "Sinaitic MS." (the latter—the very *oldest*—was found complete A. D. 1859). These MSS. are especially valuable because written before such gross errors had crept into the church and the "falling away" had reached its climax.

It is by the light shed by these ancient MSS. that we are enabled to separate between the Word of God and that of men, and to learn that the texts referred to (and some others) are *interpolations* and not a part of the *divinely inspired* Scriptures.

As to the motives and errors which may have led to these unwarranted interpolations of the text, we may be able to offer a suggestion, viz., the last mentioned (1 John v, 7, 8) was probably intended to give authority and sanction to the doctrine of the "Trinity." As to the interpolation in Matt. vi, 13, and Rev. xx, 5, we may each be able to offer a reason, when it is remembered that *Papacy* claims that it is *now* the *reigning* kingdom of God—that the Millennial (one thousand years) reign of Christ and his saints over earth has been fulfilled by Papacy's reign as—Mistress of the world. As we understand it, their claim is that *since 1793 A. D.* is the "little season" in which the devil is loosed (Protestantism being his agency for *deceiving*), a fulfillment, they claim, of Rev. xx, 7.

Holding this error, is it surprising that they wanted something added to the prayer—"*Thy kingdom come*"— so as to make it appear to justify the thought that it had *already* come? This is the thought conveyed in the words *added*—"For thine *is* the kingdom, and the power, and the glory. Amen."

With this teaching, that the Papal dominion constituted the reign of Christ over the nations, yet possessing no power to resurrect the dead, is it strange that they desired to have some Scripture say that "The rest of the dead lived not again until the one thousand years were finished"? (The *first* resurrection they spiritualized.)

From our standpoint we recognize the Papal system as being the *counterfeit of the true* church which in due time shall be exalted to "power over the nations," not to bind men with chains of ignorance and superstition, but to *bless* all the families of the earth. When the true King shall—"take to himself his great *power and reign*" then we can truly say, "*Thine is the kingdom, the power, and the glory forever.*"

The words, "The rest of the dead lived not again until the thousand years were finished"—are not found in any MSS. written previous to the *fifth* century, and if we notice the connections in which they are found, we will see that they are as much out of harmony there as we have just seen them to be incongruous with the general teachings of other parts of the Bible. The succeeding clause of the same verse is by this interpolation forced to say that "*this* (after the one thousand years) is the *first* resurrection." Now read verses 4-6, omitting the interpolated clause, and we have harmony and sense—"They lived and reigned with Christ a thousand years: *This* is *the first* resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign *with him* a thousand years."

THE NARROW WAY TO LIFE

"Enter ye in at the strait gate, because strait is the gate and narrow is the way that leadeth unto *life*, and few there be that find it; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." —Matt. vii, 14.

ALL life is the same. It all issues from the same fountain. God is that fountain. In him, and in him only, is life unlimited, exhaustless, ever-continuous and uncontrolled by any circumstances. The name, which describes this perfection of life, is *Immortality*. It signifies death-proof, consequently *disease and pain-proof*. Many, who have not closely noted the scriptural use of the word immortal, have used it with reference to man and to angels, but Scripture ascribes it to *God, the Father, only*, as we will prove shortly.

The sun is the great fountain of light to earth, illuminating all things, yet it causes many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, a brick, and upon various kinds of glass, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and transmit it. So, too, with life. It all flows from the one inexhaustible fountain, and is all of the same kind. The oyster has *life*, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher grades of life in beast, fish and fowl. Like the various kinds of glass under sunlight, so these various creatures show forth differently the various qualities and powers they possess, when life comes in and animates their bodily powers. And as the diamond is so perfect in its nature, and so adapted that it can receive fully and reflect, so as to look as though it possessed within itself the light, and were itself a miniature sun, so with mankind, one of the master-pieces of God's creation, made only "a little lower than the angels." This perfect creature was made so complete in his organism (before sin marred it) as to be able to receive and retain life, and never grow dim. Adam was formed grandly and perfectly, and filled with life. He was more grand than any other earthly creature, because of the grander organism, mental and physical. Yet let us remember, that, as the diamond could reflect no light, except when shone upon by the sun, so man could possess and enjoy the life given him only so long as he was supplied from the fountain—God. Man is no more a fount of life than a diamond is a fount of light, and one of the very strongest reasons for knowing that we have no exhaustless supply of life in ourselves is, that since sin entered, our race has lost life.

Millions have gone and are going down into death. God had arranged that man should have access to life-giving trees, and that, by continually partaking of their fruit, he should continually live,—"eat, and live forever."—Gen. iii, 22.

Sin entering, our race lost its right to life, and was shut away from the trees of life (plural). And the glory and beauty of humanity is dependent on the supply of life, just as the beauty of the diamond is dependent on the supply of sunlight. When sin deprived humanity of the right to life and its supply was withheld, immediately the jewel began to lose its perfection of brilliancy and beauty, and finally it is deprived of its last vestige in the tomb. "His beauty consumes away like a moth."—Psa. xxxix, 11. And so "In Adam all die." But God has provided Christ a ransom for sin, and soon in [by] Christ shall all be made alive—be brought back to the *original perfection* of the race. As the diamond loses its beauty and brilliancy when the light is withdrawn, but is lighted up again with the sunrise, so mankind loses life when God withdraws life from him. "Yea, man giveth up the ghost [life], and where is he?"—Job. xiv, 10. "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them."—Vs. 21. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Eccl. ix, 10. But the jewel is to have its beauty restored, and is again to reflect perfectly the Creator's image, "when the sun of righteousness shall arise with healing in his wings." Because of the sin-offering and sacrifice of Christ, all shall go forth from this condition of death. "All that are in their graves shall come forth." There shall be a restitution of all things, a restoring to the condition (as at first) when man can receive back again, and richly enjoy *life* as it is provided for him in *full measure* from the fountain—God.

But we asserted that we would prove scripturally that divinity is the only fountain of life, and that all other forms of life—angels, men, fish birds, beasts, etc.,—are only vessels which hold each its full, all differing in capacity and quality, according to the will of the Maker. First, then, we read that *God "only* hath immortality." [The fulness of *life* which could not cease under any circumstances.]—1 Tim. vi, 16; and i, 17. "Who *only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." "Unto the king eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever."

Secondly, we learn that the Father, who alone possessed this quality originally, has bestowed it upon our Lord Jesus Christ —his son—"the first-born of every creature;" "the only begotten;" "the express image of his Father's person;" he who was "made so much better than the angels;" "for unto which of the angels said he [the Father]: Thou art my son; this day have I begotten thee."—Heb. i, 4, 5. This one, we are told, partakes of the Father's nature, and consequently of the same principle of *immortal life*. So we read—"As the Father hath *life in himself*, [God's life is *in* himself, and not drawn from other sources, or dependent upon other things,] *so* hath he given to the Son to have *life in himself*."—John v, 26.

Thus we see that immortality is possessed only by Father and Son. But amazing news!—God purposes to call out of the human race a few, a "little flock," who by obedience to certain *conditions*, shall become "sons of God," and these, instead of continuing to be of the human nature—men—shall become *"new creatures;"* "partakers of the *divine* nature." These, when born from the dead in the resurrection (as Jesus was) will have the divine form (body), being made "like unto Christ's glorious body;" (and he is "the express image of the Father," as above quoted) not a *natural* body, but a *spiritual body* for "it is raised a spiritual body," and "that which is born of the spirit is *spirit*." We shall be changed, but "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be *like him"* who is "the express image of the Father's person," and share in the "glory to be revealed." Nay, more, not only will these be in the divine form and nature, but being of that nature, they will possess the same perfection of life—*Immortality*. Hence we read: "And this is the record, that God hath given unto us eternal life, and this life is *in his Son*"—"He that hath the Son *hath life;* he that hath not the Son *hath not life*" (*immortal*).—1 Jno. v. 11.

Again it is written: "Thou hast given him (Jesus) power over all flesh, that he should *give eternal life* to as many as thou (the Father) hast given him."—Jno. xvii, 2. "And this is the promise which he hath promised us, even *eternal life*."—1 Jno. ii, 25. And though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it, viz., to those believers in Jesus who by patient continuance in well-doing SEEK for *glory, honor* and IMMORTALITY."—Rom. ii, 7. To those who flee from iniquity and "follow after righteousness, godliness, faith, love, patience, meekness"—who "fight the good fight of faith (and thus), lay hold on *eternal life*, whereunto thou art also *called*."—I Tim. vi, 12.

But the way is a difficult one, hard to walk in. Just how difficult the way is, may be judged from Jesus' words: "Strait is the gate and narrow is the way that leadeth unto *life*, and few there be that find it" (*life*). It is not only to believe on him, but to follow him, and obey his voice—"My sheep hear (obey) my voice and I know them and they follow me, ("take up their cross and follow me,") and I give unto *them eternal life*." Jno. x, 28. Yes, dearly beloved, if we would be of those who receive immortality, let us *seek* it earnestly. Let us have our "fruit unto holiness (entire consecration) and the end thereof (will be) *everlasting life*."—Rom. vi, 22.

The new, divine nature begins with us here, when, after belief on Jesus as the ransom from sin, we covenant with God that we will *"die with him* that we may also *live with him."* From that moment we are recognized as God's children, and "he sends forth his spirit into our hearts," "whereby (we) are sealed (marked off as separate from the world) unto the day of redemption." This is our new life begun. By this new life we are to crucify the old will—our will as *natural* men—and while in the world "to live according to God in the spirit." The spirit in us is the *germ* of immortality. Thus we even now are partakers of the divine nature, but the fullness is to be reached when we enter into life. We are *now begotten* of the spirit by the word of truth that we should be a kind of first fruits, but we do not reach *birth* until we are raised (from the dead) spiritual bodies. Our new nature lives in these mortal bodies as in a house—"But we know that if our earthly house of this (building) were dissolved, we have a building of God," etc.—our *spiritual, immortal* condition.

But, beloved, the new life would be easily choked, and Paul assures us that when thus begotten of the spirit through the truth, "if we live after the flesh we shall die (lose our life principle), but if we through the spirit do mortify (put to death) the deeds of the body (human nature) we (as *new* creatures) shall live;" for the sons of God are all those led by the spirit of God.—Rom. viii, 13, 14. The work of crucifying must take hold upon all our actions—"For he (begotten of the spirit) that soweth to the flesh (lives in wilful sin) shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap *life everlasting*."—Gal. vi, 8. It is a rugged, steep, narrow way that leads to life, and were it not that strength is furnished us for each successive step of the journey, we never could reach the goal; but our Captain's word encourages us—"Be of good cheer, *I have overcome," "my grace* is sufficient *for thee*." The whole race was in the broad road and going down to destruction—death—until Jesus opened the narrow way, bringing life and immortality to light through the Gospel; *i. e.*, he made it possible for us to reach it, by paying our ransom on the cross and making us free from sin, and becoming also our example and leader into the divine *life*.

Thus he opened up for us a new and living way through the vail, that is to say, his flesh.—Heb. x, 20. As we have seen, we were created on the perfect natural plane (represented in Adam) and no higher hope than that of being natural men was ever held out, until Jesus paid our ransom price—that is to say, his flesh, and opened up this new way (though a narrow, difficult one) by which believers could go beyond the vail—beyond the natural condition into the spiritual. ["For the things that are seen are temporal—natural—but the things that are not seen are eternal."— 11 Cor. iv, 18.]

We can hardly impress too strongly the fact that all of the promises ever held out to the Jews, during previous ages, were only such as pertain to the natural man—*i. e.*, natural life prosperity and blessing. The first offer of anything spiritual was made by Jesus to those who believe on him during this Gospel age. These are promised, that in the resurrection they shall be spiritual bodies—"That which is *born* of the spirit is spirit." But notice that though this promise of spiritual instead of human existence is to *all* believers, yet there is a still higher promise made to some of the believers, viz., *Immortality*. There is a vast difference between everlasting life and immortal life; the first signifies an ever-continued existence, which may be dependent on circumstances, as for instance, angels and men. Adam, if he had kept his first estate of sinless perfection, would have "lived forever;" and angels, though of a higher nature than human, have *life* continued to them on the same conditions of *obedience;* and some of them, "those angels who kept not their first estate" of purity and sinlessness ("the devil and his angels") are to be destroyed—have *life* taken from them.

It will be seen then, that *ever*lasting life may be enjoyed by creatures of God on either the natural or the spiritual plane, and that the condition upon which it may be enjoyed is *everlasting obedience* to the author and fountain of life—God.

This everlasting life is guaranteed to all creatures who use their life in harmony with God's will. It was on this account the world needed both a Redeemer to pay for them the price of sin—death, and a Restorer to bring them again to the condition of perfection enjoyed by Adam, in which it was possible to render perfect obedience to God's will; which ability to obey was lost through sin.

Now let us notice the difference between everlasting life and immortal life. Immortal life is everlasting, but it is more; it is a life which cannot cease under any conditions; a life power inherent in the being possessing it, not supplied by food or other conditions, as is all other life, both of angels and men. "Man did eat *angel's food.*"—Psa. lxxviii, 25.—"Of every tree of the garden thou mayest freely eat."—Gen. ii, 16.) In a word, as already scripturally expressed, it is to have "life *in* himself," to be a fountain of life—a means of supplying life to others.

With this, which we believe to be a scriptural definition of immortality, who for a moment would wonder that it was originally possessed only by God the Father—"the King eternal, invisible, the only wise God," "who only hath immortality?" (1 Tim. i, 17, and vi, 16,) or that in due time it was bestowed upon our Lord Jesus, as we read—"As the Father hath *life in himself*, (immortal,) so hath he *given* unto the Son, that he should have *life in himself.*" Jesus, before he "took the form (nature and life) of a servant," and "was found in fashion as a man," was, we understand the Scriptures to teach, a spiritual being—*i. e.*, a spiritual, and not a human body. He was the chiefest of all God's creatures—"the beginning of the creation of God."—Rev. iii, 14. Yet, to our understanding, he did not, at that time, possess *immortality;* though, like angels and all intelligent beings living in obedience to the Creator, he was guaranteed *everlasting* life as long as obedient.

This life, which, according to God's plan, he had a right to possess, he desired to give as a ransom for ours. But how should he do it? If he *died, a spiritual being*, it would have done us *human beings* no good whatever. It was a human, and not a spiritual being, which was condemned to death, and God's law of "an eye for eye" and a "life for a life," demanded a human sacrifice for human sinners. Nay; had *ten thousand* spiritual beings died, that could never have redeemed mankind, any more than could ten thousand "bulls and goats, which can never take away sin."—Heb. x, 4. Neither a higher nor a lower order of beings could redeem; it required *a man* to redeem mankind. Therefore, this spiritual being changed his condition of existence from the spiritual to the human, and on earth was known as Jesus. It was *not a death* of the spiritual being, but a *transferrence of life* from a higher to a lower plane of existence—the perfect human plane which Adam forfeited by sin.*

The penalty of Adam's sin was death (everlasting,) and when Jesus took his place he became subject to that penalty—eternal death. Jesus, as *a man*, then, in order to redeem man must give up forever his human existence. This giving up was at the time of his baptism, and his death was typified in that act. But after *giving up*, or consecrating his life as a ransom, he was three and a half years in actually *giving it up*—spending it in the service of others and finally ending it on the cross. When he consecrated himself unto death (at baptism), he received his *begetting* of the spirit to the new life—the divine, immortal life; and at his resurrection he was born to that new nature and life, a spiritual body, and never again took the human, which he had given as "*a ransom* for many." In all of this he is the pattern, or leader of all the "little flock," who consecrate and sacrifice the human, and "become partakers of the divine nature."

Thus "Christ died for our sins according to the Scriptures"—"A body hast thou prepared me for the suffering of death," etc. "And being found in fashion as a man, he humbled himself unto death, even the death of the cross." Thus he died as *a man* for mankind, or as Paul expresses it: "Since by *man* came death, by *man* came also the resurrection of the dead."—1 Cor. xv, 21. He died the just [man] for the unjust [men] that he might bring us to God.—1 Pet. iii, 18. We next notice, that the *thing* given for the life of the world, was the life of Jesus (the man): "For the Son of Man came . . . . to give his *life* a ransom for many" [lives].—Mark x, 45. Notice again that the life Jesus gave was *all* the life he possessed—it was *his life.* In the parable of the treasure hid in the field, (Matt. xiii, 44) "the Kingdom of Heaven is likened unto a treasure hid in a field ['the field is the world' of mankind—the bride of Christ, the hidden treasure,] which, when a man [Jesus] hath found, he goeth and *selleth all that he hath* and buyeth that field." Jesus gave his *all* and so must those who would be joint-heirs with him, walk in his steps and sacrifice earthly life.

Now, as an immortal being *cannot* die, it seems clear that Jesus did not have immortality when he died. It would be impossible for an immortal being to suffer pain or to die. But Jesus assures us that "the Father hath *given* unto the Son that he should have life in himself." When was it *given* unto him? Paul tells us it was after he died,—at his resurrection. Hear him: "Christ Jesus, who being in the form of God [a spiritual being] thought it not robbery to be equal with God; [to speak of himself as being a member of God's family—the *Son* of God"—John x, 35, 36] but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross 'WHEREFORE, [because of this obedience—death on the cross, etc.] God also hath *highly exalted him, and given him a name*, which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth, ['they that are in their graves'—the dead], and that every tongue should confess that Jesus Christ is *Lord* to the glory of God the Father."—Phil. ii, 6-11. "That all men might honor the Son, even as they honor the Father."—Jno. v, 23.

From this and other Scriptures it seems evident, that, while Jesus had held a very high position in the spirit world before taking the human nature and form, yet the position occupied by him since he ascended up on high, is a much higher one—"Him hath God highly exalted," etc.,—and the word *wherefore*, (on this account) used by Paul, clearly shows that the high exaltation came as a reward for the self-sacrifice and obedience even unto death.† This high exaltation consisted in part of the glory of power, which will be fully displayed and exercised during the Millennial age. But who can doubt that one of the chief elements of that high exaltation was *immortality*, heretofore possessed only by "the King of kings and Lord of lords, the only wise God?"

This mighty one—Jehovah—received our Lord, the perfect one, whose life and death were one grand expression of love to God and to men, into *oneness of life*, as well as of glory and power with himself, which would imply his becoming the son of God, with power, (in a higher sense than before) and a partaker of the *divine* nature. How fitting, too, that he, whose work it is to *restore* the human race again to perfection of earthly being, should be a *fountain of life!*

Every action should have a motive; and when Jesus came into the world and died for our sins, it was the result of one or more motives. And so we find Paul, in exhorting the church to a life of self-sacrifice, pointing to the prize of our high calling as a motive or incentive to energy and perseverance; and he refers to Jesus as our example, saying: "Consider him that endured— . . . . looking unto Jesus, the author and finisher of our faith; who, *for the joy set before him*, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. xii, 2, 3.

The joy set before our Lord was threefold: first, to ransom a race of beings from sin and death, and restore them to the perfection of their being; second, as a reward for his faith in God's promise, and obedience to his will, *he* would be exalted to the right hand (chief place) of power, and have inherent life ("life in himself,") the divine degree—immortality; third, he might bring *some* of the human race to the higher plane of being—the spiritual. To these he would be both redeemer from death and leader—to as many as believed on him, "to them gave he *power to become* the sons of God."—John i, 12. These could also become partakers of the divine nature (11 Pet. i, 4), be associated with him as his Bride—become heirs of God, and *Joint*-heirs with himself.—Rom. viii, 17. But how should these ever be counted worthy of exaltation to such a position of glory and honor, side-by-side with him who is the express image of the Father's person? By following in his footsteps; he became the leader of a "little flock" of believers, who, after being redeemed by his sacrifice, should, by following his example—giving up the human life, will, ambition, etc., and walking after the law of the spirit, be counted worthy to become *his Bride.* These suffer with him, that they also may be glorified together (with him.)—Rom. viii, 17. Yes, this was a part of his mission, and therefore a part of his joy—to bring up some of the human family to the *divine* nature. So we read: "It became him (God)

* Such a transferrence, or change of life, from one condition to another, will occur, when "we, who are alive and remain, shall be caught up to meet the Lord," "changed in a moment" from human to spirtual conditions without tasting death. In Jesus' case the life was *transferred* from a higher to a lower plane of being; in our case, it will be from the lower to the higher. Our life will be swallowed up of *immortality*, or perfection of life.

† Jesus, after he had consecrated himself and had been begotten of the new, divine nature, spoke of the new life which was promised him, and which he received fully at the resurrection as though he had already received it; just as it is said of us—"He that believeth * * * *hath* everlasting life."

for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation (Jesus) perfect through suffering."—Heb. ii, 10. Jesus must go through the most severe trials to prove his obedience to the Father's will before being entrusted with the high honor of *glory* and *immortality*. And he came off victor—proved his perfection by *obedience* even unto death. He was tried and not found wanting; "tried in all points, like as we are, yet *without sin;*" he won the "prize of his high calling—the joy set before him."

At the resurrection of Jesus we reach a point of time where *two* beings possess the principle of immortality—the Father and the Son. Now we learn that this principle of immortality is promised also to the *Bride* of Christ. Who then will constitute the Bride? Jesus tells us, "many are called and few are chosen." Paul estimates that many run, though few *so run* as to obtain the prize of the high calling; yet Jesus assures the little flock who do *so* run that "it is the Father's good pleasure to give [them] the kingdom." Not all believers then, nor even the majority, but a "little flock" who *overcome* the world, will constitute the Bride—the Lamb's wife—"To him that overcometh will I grant to sit with me in my throne."—Rev. iii, 21.

We have already seen that the Gospel church, when fully developed, will be composed of two classes. These two classes will embrace all who have believed in Jesus as the sin-bearer, and have consecrated themselves to his service—all who, during the Gospel age, have been begotten to a newness of life by the spirit through the Word, except a very few mentioned by Jesus, John and Paul as those who sin against the Holy Ghost, which sin hath never forgiveness. Paul, in Heb. vi, 4-6, describes those committing this sin as having been once enlightened and having tasted of the heavenly gift and of the good word of God, and the powers of the world to come, and being made partakers of the Holy Ghost, (*i. e.*, begotten by the holy spirit); nevertheless they crucify to themselves the Son of God afresh and put him to an open shame . . . . (Heb. x, 29) counting the blood of the covenant, wherewith they were sanctified an unholy thing, and doing despite unto the spirit of grace. In a word, these are open, *wilful apostates* (not weak, backsliding Christians, whose love is chilled for a time by contact with the cold world.) These apostates will die the second death, but all others of the church being begotten of the spirit, will in due time, at the resurrection be born of the spirit to spiritual conditions—spiritual bodies. But many, though believers, have not continued to grow up into Christ, but have remained children, consequently were too weak to overcome the world. They are bound by the world's customs, business, money-making, pleasures of this life, honor of this world, etc., and do not follow the "Captain of their salvation" in the "narrow way," and such must have much scourging and discipline before the fleshly nature is subdued; such must go through a time of trouble—be "delivered over to Satan [evil] for the *destruction* of the flesh, that the spirit [new nature] may be saved in the day of the Lord Jesus."

This class constitute the majority of all the Christian church—the "*great company* who come up [to the spiritual condition] out of [through] great tribulation and wash their robes and make them white in the blood of the Lamb."—Rev. vii, 14. The *few*, the "little flock" will win the prize for which all are called to run. The prize of our high calling is, to become "heirs of God, joint-heirs with Jesus Christ our Lord," or as again expressed: We "seek for glory, honor and immortality." —Rom. ii, 7. If you would realize its grandeur, think for a moment that this is the same prize for which Jesus ran; the same joy that was set before him—*Glory, Honor and Immortality*. He has been exalted, and now of the many called to share with him, in the honor and glory of his exalted position, the few who will be chosen, are making their calling and election sure by walking in "the narrow way"—"the way their leader trod." And we repeat, only the few win that prize for which all seek—glory, honor and immortality. "If we be *dead* with him [to the fleshly nature] we shall also live with him."—Rom. vi, 8. As Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. iii, 21.

These *overcomers* who worship not the symbolic beast or image (Rev. xx, 4) constitute the first resurrection, of which Jesus was the first-fruits: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath *no power* [because they are immortal], and they shall be priests of God and of Christ and shall reign with him a thousand years."—Rev. xx, 6.

Here, then, are the conditions upon which we may attain to the highest position in the gift of God. Nor should we be surprised that the way that leads to life is narrow, when we realize the grandeur of the life to which it leads. The masses of the church, as we have seen, walk not in the *narrow way* and consequently do not receive the prize of our high calling. Though begotten of the spirit, they try to walk upon a middle road; they try to keep both the favor of God and the favor of the world, forgetting that "the friendship of the world is enmity against God," and that the instructions to those running the race for the prize are "Love not the world," "Seek not honor one of another, but that which cometh of God only."

These, who, as we have seen, "love the present world," receive a scourging and purifying by fire of trouble, and are finally received into the heavenly—spiritual condition. They will have everlasting life as angels have it, but will lose the prize of *Immortality*. These shall serve God in his temple, and stand *before* the throne, having palms in their hands (Rev. vii, 9-17); but though that will be glorious, it will not be so glorious as the position of the "little flock" who shall be kings and priests unto God, seated with Jesus in his throne as his bride and joint heir, and with him crowned with *immortal*, divine life.

The balance of our race now thronging the broad road to death are to be *restored* because their guilt and sin are atoned for and will be remitted. As through the disobedience of one man all were placed upon the broad road and swallowed up of death, so, through the obedience of one (Christ), all will be forgiven and brought back to life. But when brought back to "*their former estate*"—the perfection of the original—they will not have life in the same sense that the Divine family will have it. Theirs will not be life in themselves, but supplied life. The restored race will, no doubt, *live eternally*. God will supply the means of continuing their life as long as they are obedient, and that, we are told, will be forever. Doubtless their present experiences with sin will prove a blessing throughout eternity.

The words Incorruptible, Incorruption, Immortal, and Immortality are translations of the Greek words *athanasia, aphtharsia*, and *aphthartos*. (These words have the same significance, viz., "Incapable of corruption—decay—death." "Having unlimited existence."—Webster.) These occur in all only eighteen times, in Scripture and are always used in connection with God or the saints, and are never associated in any way with angels, mankind, or lower orders of creation.

With a glimpse of this "*crown of life* which fadeth not away" and the honor and glory associated with it, who will say that our all-wise Father has made the pathway too difficult? Its difficulties will act as a separating principle to separate and refine a "peculiar people," "a little flock," to be "heirs of the kingdom," "heirs of glory," heirs of God and joint heirs with Jesus Christ our Lord—if so be that we suffer (death) with him.

As we toil upward on the *narrow way*, angels look on amazed at the grandeur of the plan which is able not only to rescue a fallen race from death, but to display "the *exceeding riches* of God's grace and loving-kindness towards us who are in Christ Jesus."—Eph. ii, 7. And it will yet be more clearly seen in the ages to come. Yes, when the plan was first foretold through the prophets, angels desired to look into it and to know concerning the time, and manner of time of its fulfillment (see 1 Peter i, 12), and an "innumerable company of angels" still watch our progress and gladly become "ministering spirits, sent forth to minister for those who shall be heirs of salvation" (Heb. i, 14), and soon be their rulers: for, "know ye not that ye shall judge (govern) angels?"—1 Cor. vi, 3. The Father, too, who has called us with so high a calling, looks upon us with loving sympathy, and desires that we make our calling and election sure by complying with the conditions. And there is another who watches us with intense interest: it is he who redeemed us from death by his own precious blood and invited us to become his Bride and joint heir. If he loved us with such love while we were yet sinners, judge of his love now that we are his betrothed. He knows all about the *narrow way*—was tempted in all points as we are, without yielding, and now he stands ready to succor and strengthen us as we need and ask his help.

In view of all these things, let us, brethren and sisters, "come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in every time of need," while we fight the good fight of faith (warfare of the new against the old nature) and lay hold on *eternal life*.

THE block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.—*Carlyle.*

THE BROAD ROAD TO DESTRUCTION

THE road is so steep that when once we are fully started upon it, it seems almost impossible to avoid running headlong to its end. Six thousand years ago, Adam, (and we in him as a race of human beings,) was driven from the garden of Eden, because of sin, and sentenced to *destruction;* God's law being that any creature who will not live in harmony with his law shall *not live at all.* "The soul (*being*) that sinneth, it shall *die.*"—Ezek. xviii, 4. Thus God drove us out from the life-giving trees of Eden, saying: "Dying thou shalt die." And as a sinner condemned to destruction, our father Adam started forth upon the "*broad road*" which leads to it. Slowly he walked in that way; he hasted not to its end for nine hundred and thirty years. As years rolled on, and the path became more and more smoothly worn, the race sped more rapidly to destruction. The way becomes daily more glazed and slimed and slippery with sin, and the various appliances for hastening men to death, in use by "him that has the power of death, that is, the devil."—Heb. ii, 14. And not only is the way more slippery, but mankind daily loses the power of resistance, so that now the average length of human life is about thirty years. We get to the end of this broad road nine hundred years quicker than did the perfect man. In fact, so weak and degraded has our race become, that its condition is painfully described as "prone to sin as the sparks to fly upward." So, then, as we look about us, we can pity, as well as abhor, the murderer, the licentiate, the thief, the liar, and the drunkard. We abhor the sins, but we pity the poor fellow-being so degraded as to be under their control, and God loves and pities them too, and hence he has made provision (as other Scriptures have shown us) whereby Christ died for and redeemed all on this broad road, and in due time will restore them to their first (Adamic) estate. But let *us,* if we see the "*narrow way,*" walk in it, and thus be prepared and permitted to share in the work of restoring all things.

THE THREE GREAT COVENANTS

A COVENANT is an agreement. God, who knows the end from the beginning, never made a covenant which he could not and will not fulfill. Covenants may be conditional or unconditional: where a *conditional* covenant was made, *i. e.,* where each party to it was bound to do certain things, it was customary to appoint a *mediator*—a person who stands between and whose business it is to see that both parties keep their covenant. God has made several covenants, but *three in particular,* which we wish now to consider briefly. These are, first, the "covenant with Abraham;" second, the covenant of "the Law;" third, the "New covenant."

The first one reads: "In thee and in thy seed shall all the families of the earth be blessed." This covenant we understand to cover *two* classes—Abraham and his seed through Isaac, and he whom Abraham typified—Jehovah and his seed through Jesus. The blessing comes first through the *God-seed*—Christ and his brethren, the church, reaching, blessing and *restoring* the fleshly seed first, and through them extending to and blessing all the families of the earth. Thus we see *how* the blessing will "be sure unto *all* the seed."—Rom. iv, 16. Now, we inquire, are there any conditions to this first covenant? If there are—it is possible that Abraham and his seed might fail to keep their part and so the conditions and covenant being broken, God *may never fulfill* that covenant. But, we answer, there were *no conditions.* God did not say, Abrahom, *If* you and your seed after you will obey me, I will do thus and so, but he simply tells Abraham what he intends doing. That covenant then cannot pass away, nor be altered, nor added to,—(Gal. iii, 15, 17,)—it must be fulfilled just as it reads. The seed *must* come and the seed *shall bless all* the families of the earth. How much this is in harmony with the teaching of a "restitution of all things!"—Acts iii, 21. If further evidence that this first covenant was *unconditional* be desired, it is found in the fact that no mediator was appointed; none was needed since there was only *one* party (God) who covenanted anything—Gal. iii, 20. That covenant was confirmed by an oath.—Heb. vi, 13-18. The second covenant we wish to consider is "the Law." It was delivered to Israel at Mount Sinai. Unlike the first, it had conditions—if Israel would obey *the Law,* they should be "a peculiar treasure above all people:" for, says God, "all the earth is mine, and ye shall be a kingdom of priests and an holy nation."—Exod. xix, 5. Then follows the words of their covenant.—Exod. 20 to 23. Moses declares, (in harmony with Gal. iii, 17,) "The Lord made not *this* covenant with our fathers [Abraham, etc.] but with us, even us who are all here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, and *I stood between the Lord and you* at that time."—Deut. v, 2-5.

The whole world were sinners but knew not to what extent; they knew not that they were so depraved that they could not keep God's law perfectly. And it was God's object in making the Law Covenant, to prove to Israel their own *imperfection* and inability to live in harmony with God. Therefore he said to them, after making the conditions of the covenant and when the people had accepted it, "Ye shall therefore keep my statutes and my judgments *which if a man do* he shall *live.*"—Lev. xviii, 5; see also Rom. x, 5, and vii, 7, 12, 13, 16.

Therefore, when God made this second covenant, he knew that Israel would never realize the promises therein given, because they would not be able to keep it—all being sinners—for "by the deeds of the Law shall no flesh be justified." "That *no man* is justified by the Law is evident."—Gal. iii, 11. But the Law was of some service to them, in that it furnished a check upon idolatry and immorality, and thus as a schoolmaster, it *prepared* them for Christ and the new covenant.—Gal. iii, 24, and iv, 1.

The Law Covenant was ordained in the hands of a mediator—*Moses;* and that covenant and its mediator were a *shadow,* or type of the future "*New* covenant" and its mediator —Christ. Moses *typically bought* all Israel with the blood of the bullock and goat, which typically represented his own blood—life. He typically bought them and left them the conditions of the Law as a *legacy.* For a covenant is of force after men (the ratifiers or mediators) are dead. . . . "When Moses had spoken every precept to all the people, according to the Law, he took the blood of bulls and of goats, with water and scarlet wool and hyssop, and sprinkled both the book—(the Law)—and all the people, saying: This is the blood of the covenant which God hath enjoined unto you."—Heb. ix, 16-20. When Jesus came he was born into the world—"under the Law," and by perfect obedience to it he became the heir of all the early promises contained in that Law covenant—but more, he was begotten of God and was *the Seed* of Abraham, and as such was heir of the *first* covenant also.—Gal. iii, 16. In the person of Jesus then, the second (Law) covenant passed away, *being fulfilled:* and the first—(Abrahamic)—covenant *began* to be fulfilled: for it will not be completely fulfilled until "all families of the earth" are *blessed* by Christ.

This blessing of mankind is made the basis of a "*New Covenant*" between God and man. This, like the "Law" covenant, has conditions, some of which bind God and some bind mankind. Mankind will be required to keep God's prefect *Law.* [He could not give an imperfect one—the Law given to Israel was "*holy and just and good.*"—Rom. vii, 12.] Any other Law would be unjust and bad then; consequently, God must give in substance the same Law which Jesus said was briefly comprehended in this: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and they neighbor as thyself." So far as man's *obligations* are concerned then, they will be the same under the"*New*" that they were under the Law covenant; the difference consisting in this, that under the "*New*" God will *actually* take away man's sins instead of *typically* (as under the Law.) When God actually takes man's sins away and its penalties (mental and physical imperfections and death) then, and not until then, will they as *perfect men* be able to keep God's perfect Law.

"Behold the days come, saith the Lord, that I will make a *New Covenant* with the house of Israel and with the house of Judah. . . . This shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward part and write it in their hearts, and I will be their God and they shall be my people, for I will forgive their iniquity, and I will remember their sin no more." "In *those days* they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity."—Jer. xxxi, 29. "And in *that day,* I will make a covenant for them with the beasts of the field and with the fowl of heaven, and with the creeping things of the ground, and I will break the bow and the sword and the battle out of the earth."—Hos. ii, 18. See also Jer. xxxii, 37-41; Ezek. xxxvii, 12, 14, 26. It may easily be seen that these conditions are not yet fulfilled. The sour grape of *sin* still sets all mankind on edge—the law of sin, the stony heart, still remains in mankind: God has not yet taken it away and given them instead a heart of flesh (perfect manhood) with his law—*Love*—graven thereon. The beasts and fowl are not yet in harmony with man. He was given dominion, glory, and honor, but through sin lost it almost entirely; but soon he will be restored, and all nature will recognize in man her ruler. But it may be asked—Upon what conditions will God take away and blot out man's transgressions? We answer, *Uncon-*

ditionally: according to the provisions of the first covenant, a *seed* was to come, and secondly it was to *bless all.* The blessing is the removal of man's load of sin, through the death of the seed, who died the just for the unjust. This (third) "New Covenant" like its shadow, the Law, has a mediator, because there are conditions, and two parties to the covenant. As under the Law Covenant Moses was the mediator, so is

"JESUS THE MEDIATOR OF THE NEW COVENANT,"

and to him God looks for the fulfillment of the Law; and to him Israel and the world look for *ability* to comply with its conditions, viz., restitution. As the mediator, or testator then, Jesus must *die* to leave mankind the legacy—of forgiveness and restoration in the New Covenant. He did thus die and bought all with his own precious blood, and soon is to commence the great work of applying the blood—cleansing from all sin. As typically Moses took the bunch of hyssop and scarlet wool, and therewith sprinkled of the ratifying blood both the book (Law) and all the people (Heb. ix., 19,) so with the New Covenant, it must be ratified with *blood,* and the mediator gives his blood (life) and then (*soon* we believe) he will begin the work of sprinkling with this cleansing blood and with the pure water of truth. He will sprinkle both the book (Law) and people, bringing the people into harmony with God's law —"*Love.*" No longer will their teeth be set on edge; no longer will they, when they would do good, find evil present with them; then, all shall know the Lord from the least to the greatest, and the knowledge of the Lord shall fill the whole earth.

But does some one inquire why the new covenant did not at once go into effect as soon as the mediator died? Why were not all the people sprinkled as soon as the blood was shed?

Ah! dear friends, that is the most wonderful part of it all; that is the part which shows "the *exceeding riches* of God's grace"—"his loving-kindness toward us *in Christ.*" This is what Paul repeatedly speaks of, as the "*mystery*" hid during previous ages, viz., "Christ in you the hope of *glory.*"—Col. i, 27. Jesus died for and is to bless and restore men; but before entering upon the work of restoring, he publishes among the great mass (all of whom he ransomed) the news of their ransom, and to all who have an ear to hear it he extends the *privilege* of taking up their cross and following him—of sharing with him in suffering evil for good, and promises these that if they do walk in his footsteps they shall be not only sharers of the sufferings, but also of the "*glory* that shall follow." "To him that overcometh will I grant to sit with me in my throne." "We shall become heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. viii, 17.

This is the reason why the Gospel age intervenes between the death of Jesus and the blessing of the world: it is an age of death, an age during which we *may* if we will—"fill up what is behind of the afflictions of Christ."—Col. i, 24. We are, then, joined with Christ in the sacrifice of the human life —"*dead with* him," and so far as the world is concerned, they are still waiting until the little flock—the members of the body of the mediator or testator (Christ) are "dead with him." We believe the sacrifice to be almost ended, and soon all who have shared death with him as *members of his body* shall be joined with him in the glory of power and share in the glorious work of applying the blood—cleansing the people. Moses did the sprinkling in the type and it will be the Great Prophet and Mediator in the antitype. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." —Act iii, 22. This prophecy belongs to the "times of restitution of all things," and is quoted by Peter as applicable there.

That prophet, or teacher—"the Christ"—head and body, is now being "raised up" (to power), and soon the work of sprinkling and cleansing humanity begins; and the soul (person) who will not then obey and be cleansed shall be destroyed. In that age the sinner a hundred years old will be cut off, though at that age he would be but "a child."—Isa. lxv, 20.

In a sense, the operation of the *new* covenant begins with the Gospel church, and lifts us from the plane of degradation and sin to a justified or *reckoned perfect* condition, from which we can go forward in the "narrow way," becoming heirs of the *first* covenant.—Gal iii, 29. Let us briefly view these covenants as they are illustrated in a type or allegory.—(Gal. iv, 22-31). Paul explained that Abraham's wife, Sarah, was a type of the *first* covenant made with Abraham referring to "the Seed." As years rolled by, and no child came, they began to look for a fulfillment in some other way and Hagar takes the place of a wife and bears a son, who apparently is to be the *heir.* So the original promise of God meant Christ, but he was not born until "due time," and in the meantime "the Law" was given from Sinai, apparently taking the place of *the first* covenant, and under the law covenant a *fleshly seed* was developed—fleshly Israel. But the first, or Sarah, covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the *first* (or Sarah) covenant; *i. e.,* Christ Jesus and the members of his body—spiritual Israel. This is as far as Paul carries the type, because speaking only of the two *seeds,* natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make "*a new* covenant," "after those days," we naturally inquire: Why was not this *new* covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Gen. xxiv, 67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, (illustrating how our heavenly bridegroom will receive his Bride at the end of her journey, and bring her into possession of and associate her with himself, in the enjoyment of all things promised in the first (or Sarah) covenant. Then we read *after* Isaac's marriage: "*Then, again,* Abraham took a wife, and her name was Keturah," thus illustrating as plainly as a type can the "*New* covenant."

Each of the first two covenants bore but *one* offspring. The first, the "heir of all things," (Christ Jesus and we his Bride,) and the second, fleshly Israel, beloved for the Fathers' sake. But the New Covenant (Keturah) bears six sons, which, taken with the one of Hagar, would be *seven*—a complete number—representing that all the fleshly children would be developed under the Hagar and Keturah, or "Law" and "New" Covenants.

The name Sarah means *Princess;* Hagar means *flight* or *cast out;* Keturah means *incense* or *sweet;* all of which are significant. Oh, how our covenant—the Royal—looms up above all the others! Let us not forget that we must *die* with Jesus if we would LIVE and share in the glorious work of sprinkling and cleansing the world in the next age. "That by means of *death* . . . . they which are called might receive the promise of *eternal* inheritance."—Heb. ix, 15.

AN EXPLANATION OF SOME SCRIPTURES FREQUENTLY MISCONSTRUED

THE RICH MAN AND LAZARUS

THIS parable recorded in Luke xvi, 19, is generally regarded as being the utterance of our Lord (though nothing is said of his having uttered it), and we so regard it.

The great difficulty with many is, that though they call it a parable, they reason on it, and draw conclusions from it, as though it were a literal statement and not a parable. To think of it as a *literal statement* involves quite a number of absurdities; for instance: that the *rich man* went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he is a sincere child of God, full of faith and trust—not because he was *good,* but simply because he was *poor and sick.* If this be understood literally, the only logical lesson to be drawn from it is, that unless you are a poor beggar, full of sores, you will never enter into future bliss, and if now you wear any "*fine linen*" and "purple," and have plenty to eat *every day,* you are sure to go to hades. Again, the place of bliss is "Abraham's *bosom,*" and if the whole statement is literal, the *bosom* must be literal, and would not hold very many of earth's millions of sick and poor. But why consider the absurdities? All unprejudiced minds recognize it as a parable.

As a parable, how shall we understand it? We answer, that a parable is *one thing said, another thing meant;* we know this from some of the parables explained by Jesus. For instance, the parable of the "Wheat and Tares." From his explanation we learn that when in that parable he said *wheat,* he meant "children of the kingdom;" when he said *tares,* he meant (to those who would understand the parable) "the children of the devil;" when he said *reapers,* angels were to be understood, etc. (See Matt. xiii.) So you will find it in every parable *explained* by our Lord; the *thing said* is never the *thing meant;* consequently in this parable "a rich man" means something else. Lazarus and Abraham's bosom are not literal, but represent some class and condition. In attempting to expound a parable such as this, an explanation of which our Lord does

not furnish us, modesty in expressing our *opinions* regarding it is certainly appropriate. We therefore offer the following explanations without any attempt to force our view upon the reader, except so far as his own truth-enlightened judgment may commend them, as in accord with God's Word and plan. To our understanding "the rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, they had "fared sumptuously every day" —being the especial recipients of God's favors. As Paul says: "What advantage then hath the *Jew?* Much every way; chiefly, because to them was committed the oracles of God."—[Law and Prophecy.] The promises to Abraham and David invested this people with *royalty*, as represented by the rich man's *"purple."* The ritual and (typical) sacrifices of the Law constituted them, in a *typical* sense, a holy nation—righteous—represented by the rich man's "fine linen." [Fine linen is a symbol of righteousness.—Rev. xix, 8.]

Lazarus represented the Gentiles—all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those blessings which Israel enjoyed; they lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but in moral sickness, pollution, and sin they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry nor have any dealings with them.—John iv, 9. As to the "eating the crumbs (of favor) which fell from the rich man's table" of bounties, Jesus' words to the Syro-Phœnician woman give us a key. He said to this Gentile woman— "It is not meet (proper) to take the children's (Israelites) bread and give it to the dogs" (Gentiles); and she answered, "Yea, Lord, but the dogs eat of the crumbs that fall from their masters' table."—Matt. xv, 27. Jesus healed her daughter, thus giving the desired crumb of *favor*. But there came a time when the typical righteousness ceased—when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof. —Matt. xxi, 43. The *rich man* died to all these special advantages and soon he (the Jewish nation) found himself in *"gehenna fire"*—a cast-off condition, in trouble, tribulation and affliction, in which they have suffered from that day to this.

Lazarus also died; the condition of the Gentiles underwent a change, and from the Gentiles many were carried by the angels (messengers, apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the *faith-full* and receives to his bosom all the children of faith—who thus are recognized as the heirs to all the promises made to Abraham. For the children of the *flesh*, these are not the children of God, but the "children of the promise are counted for the *seed*" (children of Abraham) "which seed is Christ," and "if ye be Christ's then are ye (believers) Abraham's seed (children) and heirs according to the (Abrahamic) promise."—Gal. iii, 29. Yes, the condition of things then existing terminated by death—at the death of Jesus—"for if one died for all, then were all dead." There the Jew was cast off and has since been shown "no favor," and the poor Gentiles who before had been "aliens from the commonwealth (the promises) of Israel and *without God* and *having no hope* in the world," were then "brought nigh by the blood of Christ" and "reconciled to God."—Eph. ii, 13. If the two tribes living in Judea (Judah and Benjamin) were represented by *one* rich man, would it not be in harmony to suppose that the *five* brethren represented the remaining *ten* tribes, who had "Moses and the Prophets" as their instructors? The question relative to them was doubtless introduced to show that all *special* favor of God ceased to the ten tribes, as well as to the two directly addressed. It seems to us *evident*, that Israel only was meant, for *none other nation* than Israel had "Moses and the prophets" as instructors.

In a word, this parable seems to teach precisely what Paul explained in Rom. xi, 19-31. How that because of unbelief, the natural branches were broken off, and the wild branches grafted in to the Abrahamic promises. In the parable, Jesus leaves them in the trouble, and does not refer to their final restoration to favor, doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us, that when the fullness of the Gentiles—the Bride—be come in "they (the Israelites) shall obtain mercy through your (the Church's) mercy." He assures us that this is God's covenant with *fleshly Israel* (they lost the higher—spiritual—promises, but are still the possessors of certain earthly promises to become the chief nation of earth) etc. In proof of this statement, he quotes the Prophets, saying: "The deliverer shall come out of Zion, (the glorified church,) and shall turn away ungodliness from *Jacob*," (the fleshly seed). As concerning the Gospel, (high calling) they are enemies, (cast off) for your sakes: but as touching the election, they are beloved for the fathers' sakes. "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God."—Rom. xi, 30-32.

HAVING A DESIRE TO DEPART AND BE WITH CHRIST

Paul was a prisoner at Rome, awaiting freedom or death, he knew not which. He had, since entering the ministry, gone through an eventful career and endured much suffering. He recounts to the Philippian church that, though he has suffered much, it has resulted in the furtherance of the gospel. Therefore he rejoices. Then he muses, wondering whether it is the will of God that he continue to live, preach, write, and suffer, and thus be a blessing to the church, or whether he has done his work and will rest in death, being at the same time an illustrious *martyr*. And he asks himself, as it were, the question: Which would you prefer to do if it were left to your decision? and concludes that he would not know which of the *two things* to choose; but he knows of a third thing which he would be in *no doubt* about if he were at liberty to choose it. He is in a strait between *two*, having a desire for the third.

The "Emphatic Diaglott" translates the passage thus: "Christ will be magnified in my body by *life* or *death*. Therefore for me to live is Christ, and to die is gain. But if to live in the flesh, this to me is a fruit of labor; and what I should choose I do not exactly know; I am indeed hard pressed by the *two things*. I have an earnest desire for the RETURNING and being with Christ, since it is very much to be preferred."—Phil. i, 23.

An explanatory foot-note says, relative to the Greek *Analusia*, rendered *returning*, as above: *Analusia* or the *returning*, being what Paul earnestly desired, could not be death, or dissolution, as implied by the word *depart* in common version, because it seemed a matter of indifference to him which of the two—*life* or *death*—he should choose; but he longed for the *analusia*, which was a *third* thing, and very much to be preferred to either of the other *two* things alluded to. The word *analusia* occurs in Luke xii, 36, and is there rendered *return*. "Be you like men waiting for their master when he will *return*," etc.

COUNTING THE COST, HOW MUCH WILL YOU GIVE?

DEAR friends, we are not going to pass around the contribution box now, but thinking this to be an all-important question, one upon which depends, perhaps, as much the interest of every one of us, as any question we could propound, let us each for himself carefully consider—How much will you give for the gospel of Christ? But do you say, is it not a *free* gospel? Does not the prophet say "Ho, every one that thirsteth come ye to the waters, and he that has no money come ye, buy, and eat; yea, buy wine and milk *without money* and without price?" Yes, that is a correct *quotation*, but there is nothing in the passage quoted to indicate that a man who *has* money can have the gospel and still *keep* his money; those who are to have it without money are those who *have no money to pay*. But sincerely, my brother, my sister, my friend, HOW MUCH will you give for the gospel? It is *exceedingly* valuable and you should not expect to get it for *nothing*, you should not be willing to take it for nothing if you *could*, neither can you expect to give an *equivalent* for it, for "its price is beyond *rubies*, and all the things thou canst desire are not to be *compared* unto it."

Now if you have some faint idea of its value, perhaps you will be willing to make some *offer* for it. Offerings are in order for it *now*, this is "the acceptable (receivable) year of the Lord," and we are close to "the day of vengeance of our God;" and if you want a chance in the high calling, you need to be quick and prompt about it; we expect the quota under this call will soon be filled, and hope you will not be among the number who will "stand without knocking and saying, Open unto us," when it will be *forever too late*. Again we ask, How *much* will you *give?* Suppose we consider the word *give* first in the sense of *yielding*, "give ear." Are you willing to give your *attention* and *thought* to the gospel? Are you willing to bend your mind to it? Are you willing to *carefully*, *prayerfully* and *persistently* consider it? Are you willing to give it all the thought which you have hitherto given to matters of little or no importance? Consider it well; think of the hours you have spent reading works of fiction, wit and humor, perhaps in playing some sort of *game* for diversion, or even in reading history or secular news, *mainly* for the purpose of being considered "well informed," or possibly for the purpose of being qualified for some

position of honor (worldly) or fame. Are you willing to give way, to give that attention to the gospel that you have to these? Do you answer in the affirmative? That is well so far, but that is *not enough*, Are you willing (notice, these questions are for you to answer to yourself in the present tense, *not to-morrow*) to give in the sense of *quitting;* are you willing if this gospel requires it, to give place to principles which will antagonize those which you have hitherto entertained? Are you willing to have a radical change made in your *mind*, and in your manner of reasoning, *i. e.*, so that instead of reasoning from an earthly or natural standpoint, it shall be from a spiritual or *gospel* standpoint? Earthly wisdom would reason, "If thine *enemy* hunger let him starve," and everything else on the same line, but heavenly wisdom *waits* to have our heavenly Father who understands all the weaknesses of our natures, and all the influences that have been brought to bear upon us, adjust matters *for us*, instead of taking them into our own hands, and managing from an earthly plane, and with earthly wisdom; that is to say, looked at from an earthly standpoint, we resign our own wisdom and become fools for Christ's sake. You think that is giving considerable do you? Well it is, but you cannot become a vessel fit for the master's use *without*. Are you willing? Yes. Very well, that is good, but that is *not enough*, for this gospel very likely will reveal to you, that very many things which you have hitherto considered harmless in their nature are really very injurious to you, and you will be called upon to give in the sense of *abandoning, i. e.*, to let go of in the sense of never taking hold again—a long good-by—to the things you once loved; among them may be earthly hopes and expectations; this heavenly wisdom will teach you that all these are transitory and vain, and that the more you depend upon them the more you will be deceived by them, and the greater will be your disappointment, for your expectations will fail to be realized, and your hopes will be blasted. You will find everything turned around under the influence of the gospel, and that the things which are highly esteemed among men are abominations in the sight of God.—Luke xvi, 15. Notice the words *"highly* esteemed among men;" earthly things needful for our physical well-being are not to be despised, nor will heavenly wisdom prompt us to despise them, nor are *they* the things referred to as highly esteemed among men, for men will sacrifice these for worldly honor and wealth. If you will *give away* to the influences of the gospel upon you, you will be led to abominate that which is HIGHLY esteemed among men.

Let us see *what* things are highly esteemed among men; what do they make the greatest sacrifice for? Probably the greatest effort that men make is to be *worshipped;* honor, fame, a *name* among men; not so much to *be* superior as to be *regarded* as superior. To have men cast out your *name as evil*, that is a terrible thing for a man who knows nothing of the gospel or Christ; to lose his *reputation* is *one* of the greatest, if not *the* greatest calamity that can befall a man; he will not mind as much the loss of *character*, but the loss of his *reputation* is most terrible to the man of the world, for if you lose *this* you will lose your worldly friends *mostly;* some of them will stand by if you have plenty of *money*, but it will take a great deal even of money to hold many friends after your reputation is all gone; so if you relinquish your reputation *for the sake* of the gospel (*nothing else* should induce a man to part with it) you will be doing pretty well, you will be *giving* considerable. Do you think you can do it? Y-e-s? Well, can you not say it with emphasis? "By the grace of God I will!" That is *good*. You are giving yourself poor, after the wisdom of this world, arn't you? Never mind, look not at the things that are seen; they are *temporal*. But you have *not given enough yet*—Have you any money? (No, we are not going to pass the contribution box now.) Yes, some. Well much or little you will need to give it, not to pay for the gospel, but out of gratitude and that it may be sent to *others*, and there are some of the Lord's brethren living near your house that are hungry or sick and need help, so your (?) money will be needed, and with it will go those few friends who stuck by you for your *money's* sake after your reputation was gone; you found by bitter (blessed) experience that a great share of your friends left you when your reputation did, and *now* the rest of your wordly friends will go and you will be left alone. Will you do it? "Yes, by the grace of God I will!" The sting of death (to the world) is past, isn't it? How much easier it is to say yes, now. Praise the Lord! But you have not *given enough* yet.

Now, my dear friend, you are not far from the kingdom. Will you sacrifice your ease, your comfort, yea, *life* itself, if called upon? Will you let it be worn out, or burnt out, or in any way *used up* for the sake of the gospel of Christ? You will? Thank God! I am *so glad;* you will be *so rich*. Now let us look over this covenant. You will have given your attention, your time, your mind, your reputation, your friends, your money, your *life—seven* items. You have given yourself *poor* indeed, haven't you? I acknowledge the fact: *it is so*, poor, *very* poor, and you have done this willingly. It makes me think of something I have heard, and while I am looking at you your countenance seems changed; you remind me of some one I have known. Ah, it comes to me now! *Jesus of Nazareth* was his name: why *how much* you resemble him; you must be his *brother*. "You know the *grace* of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."—II Cor. viii, 9. Why, you have done just as he did and just what he intended when he said: "I have given you an example that ye should do as I have done to you."—John xiii, 15. Well, that is the best kind of will you could make, and I am glad to greet you as my brother; I also having done the same things—"for which cause he is not ashamed to call us brethren."—Heb. ii, 11. You can afford to be poor and go about in disguise for awhile, now, inasmuch as you are an heir of the kingdom. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James ii, 5. And now you will *learn* faster and to be able to prepare yourself for regal employment in the royal family; for "if any man will (wills or *wishes* to) do his will, he shall know of the doctrine."—John vii, 17. You now belong to that company so aptly described by the poet when he said:

What poor, despised company
Of travelers are those,
Who walk in yonder narrow way,
Beset by many foes?

Ah, they are of a royal line,
All children of a King,
Heirs of eternal life divine,
And lo! for joy they sing!

Why do they, then, appear so mean?
And why so much despised?
Because, of their rich robes, unseen,
The world is not apprized.

But why keep they that narrow road,
That rugged, thorny maze?
Ah, that's the way their Leader trod;
They love and keep his ways.

LOVE to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity; the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant—it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.—*Spurgeon.*

WHAT pleases only for the moment, whether poetry, or oratory, or policy, will die with the moment. What looks beyond the moment will live beyond the moment. What speaks to the intelligent few will at last make a conquest of the unintelligent many; what speaks only to the unintelligent many will never reach the intelligent few, and will soon be forgotten by the unintelligent many also.—*Dean Stanley.*

THE moment we try to peep beyond revelation, and to fathom the mysteries of nature, we lose our real enjoyment of both.

NOTWITHSTANDING the distress of that country, the Roman Catholic bishops of Ireland, in a recent audience with the Pope, presented him with a purse of over $40,000.

TERMS AS BEFORE

We were too hasty in the matter of discarding the old terms from our paper as mentioned in the July number.

The government law regulating postage supposes that any paper offered gratis is an advertisement only, and will allow none such to go at newspaper rates, but charges *four* times as much for postage on them. By taking off the price we came in conflict with that law, and it cost us over eighty dollars for the lesson on the July issue.

We visited the Postoffice authorities at Washington, but could obtain no deviation from the law, and consequently are obliged to put some price on the paper, as before.

We can and do say this, however, there will be a special fund for the payment of subscriptions of all who want the WATCH TOWER but cannot afford to pay for it. To all such we say: Send your names, and the Lord will supply your subscription money. You need not be troubled about the matter.

JEHOVAH'S FEET

"This saith *Jehovah*, Heaven is my throne and earth is my *foot*-stool." Isa. 66:1. [Literal Hebrew trans.]

The word feet is sometimes used in Old Testament Scripture to represent permanent establishment, or rest. Stephen, after quoting the above (Acts. 7:49), adds the words: "What is the place of my *rest*"—residence?

Jehovah used his footstool before sin entered, but since then he has removed his presence and allowed sin to reign and Satan to be "The prince (ruler) of this world." (John, 14:30.) In a typical way he established his presence among the Israelites in the Tabernacle and Temple, and in a higher and better sense, his presence has been in the Gospel church as in a shifting tent or Tabernacle, all through the Gospel age, but soon the Temple glory or his presence in the Glorified church—head and body—will be manifested to the world. And in that glorious reign of the Christ complete, typified by Solomon's peaceful reign, and under the shadow of that glorious temple with all its attendant power and glory, of which that made with hands was a type, all the families of the earth shall be blessed, and brought into complete harmony with God and all sin and every opponent of right, having been destroyed—then the knowledge of the Lord will fill the whole earth; the wilderness shall sing and the solitary place be glad. Then, all the ends of the earth (people) shall have remembered and turned to the Lord, and the glory of the Lord shall fill the whole earth.

Thus it is that Jehovah prepares and cleanses his footstool to place his feet there, that his presence may abide with the *restored* race of men and be their joy and blessing; and thus we read the declaration of Jehovah (Isa., 6:13): "I will make the place of my feet glorious."

In harmony with this same thought we find Zech., 14:3, 5, a description of when and how, Jehovah will establish his *feet*, or residence. This Scripture as well as some of those above quoted, which we have applied to the Father—Jehovah—are often misapplied to our Lord Jesus; and while Jesus and his church will doubtless be the active agents of Jehovah in subduing all things (Phil., 3:21), yet the fact remains, that the work here mentioned is Jehovah's, and the Hebrew text leaves no question about it.

We will quote and apply this prophecy: "Then shall the Lord [Jehovah] go forth and fight against those nations, as when he fought in the day of battle." The scene is laid in "the time of trouble," probably near its close, (perhaps, as we read the prophecy, about 1914 A. D.) It is surely during "the day of the Lord" (verse 1) when the *first* return of Israelites to Palestine will have taken place [a *second* and greater returning mentioned by the prophets evidently will not take place until after the time of trouble.] The Israelites will have been in comparative peace and security there and measurably free from the trouble which, meantime, will have been disturbing and overturning and impoverishing the nations of the earth. Their wealth and prosperity excite the cupidity of the nations, which we read come up against "my people Israel dwelling safely in their own land . . . . to take a spoil and a prey." (Ezek., 38:8, 12.)

The battle at first goes against Israel, as described in verse 2; then, the time having come for a manifestation of God's justice against the nations and his favor to his anciently favored people, He manifests his power and fights against the nations, not by Jesus and the saints appearing on a mountain with carnal weapons, but we read "*as* he (Jehovah) fought in the day of battle." Jehovah fought Israel's battles anciently without being seen by other than the eyes of their understanding.

Thus the Angel of the Lord slew (with death) the hosts of the Assyrians (Isa., 37:36); put to flight the Midianites (Judges, 7:21), and "smote great nations and slew mighty kings." (Psal., 35:10.) And "*as*" he fought for Israel then, so he is to do again at their deliverance. The deliverance will be so great and marked, that they will recognize God's power and favor, and being blessed by being brought to a condition of nearness to God, in prayer and supplication, they will come to a full recognition of the fact that as a people, they had rejected and pierced their Redeemer. "They shall look upon (recognize) Him whom they have pierced, and shall all mourn because of Him." (Zech., 12:8, 10.)

Verse 4: "And His (Jehovah's) feet shall stand (be established) in that day upon the Mount of Olives." This is another picture of the establishment of Jehovah's dominion. As the above description showed us how it will be manifested to Israel that God's arm is ruling, now we get the inside or spiritual view of the kingdom's establishment, and appropriately, symbols are used in the description. The feet of Jehovah standing or resting—the Mt. of Olives—its location to the east (or sun-rising) of Jerusalem (the peaceful habitation)—the division of the mountain into two parts—the valley formed into which Israel will flee, &c.; these all we understand to be symbols; as also the reference in verses 6 and 7, to the day of the Lord being a dark day. It remains dark until the close of this period of trouble, or until the evening of that dark day, then—"at evening it shall be light"; that is when the day of wrath is over the Sun of Righteousness will arise with healing in his wings—blessing and restoring morally and physically.

A mountain is a symbol of a kingdom and Mt. Olivet would signify *Kingdom of Light and Peace.* Then, in this "day of the Lord," already begun, Jehovah will establish himself in a Kingdom of light and peace. This, we believe, will be accomplished through his representative, Jesus, who takes his great power and reigns. The organization of his church—the dead by resurrection, and the living members by *change* to the same condition (spiritual bodies), we understand to be the organization of the kingdom whose exaltation to power, invisibly smites and consumes evil systems and governments. (By the teaching of the Word, we understand that this organization of the kingdom began in 1878, and will be complete when the living members are "ready.")

This kingdom once established is Jehovah's foothold, and is to be the source of government from which shall emanate the laws, etc., for the guidance and blessing of mankind. (Another figure being Mt. Zion.)

The division of the mountain into two parts represents the two phases of the kingdom of God: one the higher, spiritual, invisible kingdom, composed of Jesus and the Gospel church; the other the earthly phase of the kingdom, composed of perfected fleshly beings, visible to humanity—Abraham, Isaac and Jacob and all the prophets, and all those of past ages justified by their faith.

The *valley* represents a place of favor and protection, made and guaranteed by both the heavenly and earthly phases of kingdom power; and into this place of protection and safety Israel is represented as fleeing. *Then* they shall recognize him whom they have pierced.

The earthly phase of the kingdom will thus be seen to be essentially Israelitish, and according to the promises of God, ungodliness shall be turned from Israel (Rom., 11:26) and they shall come to the inheritance of the *land*, and promises vouchsafed to Abraham; and then the fleshly *seed of Abraham* will be used as the agents of Jehovah in carrying to the world the blessings purchased by Christ, the higher, spiritual *seed* of him whom Abraham typified—Jehovah.

This earthly part of the kingdom is to spread and increase until it fills the whole earth and is under the whole heaven, and the kings of the earth shall bring their glory and honor into it—by coming into harmony with its laws.

These two parts of the kingdom will be in perfect harmony; the earthly being under the control and direction of the heavenly. The *law* shall go forth from Mt. Zion, the spiritual phase, and the *word* of the Lord from Jerusalem," the earthly phase. (Isa., 2:3.)

Though in due time there *will be* an earthly element of the kingdom visible to humanity, which shall be a praise in the

whole earth, yet in the inception of the kingdom it will not have this double character. [Jehovah's feet stand on the Mount of Olives as *one* at first, before its division.] And so we read that when demanded of the Pharisees when the kingdom of God should come, Jesus answered and said: The kingdom of Heaven *cometh not with observation,* neither shall ye say, Lo here! or lo there! for behold it will be in your midst. (Luke, 17:20.) That is to say—the kingdom of God will be among but invisible to men in its *coming.* It is only after it has come and done a work, that the visible phase is due—during the Millennial age.

It is for this kingdom in both its phases (especially the spiritual, where our inheritance is) that we pray "Thy kingdom come; Thy will be done on earth as it is in heaven." Oh, may the time soon come when Jehovah's feet will be established and his footstool made glorious!

THE FEET OF CHRIST

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth *salvation;* that saith unto Zion, Thy God reigneth." Isa. 52:7.

Among the many beautiful and appropriate figures used to represent the "little flock" and their union with Jesus, is that of a human body—Jesus the head, and the true church the members of the body.

Sometimes, as in 1 Cor. 12:13-27, all the parts are represented in any assemblage of the church, the hand and foot, &c., as well as the various excellent qualities which belong to the head—hearing, seeing and expression. Thus the *head* of the church is present with the members of his body whenever two or three or more of them meet—in his name; and the body is complete and as effective for growth in Grace, Knowledge and Love (and far more so) as if hundreds of unbelievers and merely *nominal* christians were present. When thus spoken of the more able and intelligent ones are mentioned in *contrast* with the less brilliant by calling one class *head* (Eye, Ear, etc.,) and the other class feet, (vs. 21). Thus mentioned the word feet will be seen to mean the lowest members which require the especial assistance of the others.

But another sense in which feet may be understood, is as indicating the *last part,* or completion of the body. So to speak The Christ has been in process of development during the Gospel age—the head first and we, the living, representing the *feet,* last. This certainly is not an unreasonable deduction, and there are several texts which seem to indicate that the last members of the overcoming band, are mentioned especially under the term "feet"—not in the sense of degraded but as the last—or end of the "little flock."

The Scripture above cited is of this character, and while Paul quotes a part of it (Rom. 10:15) "How beautiful are the feet of *them* that preach the Gospel of peace and bring glad tidings of good things," and while it has undoubtedly been true of all the members of the Body of Christ, that they were the bearers of glad tidings, and that to all who received the message their footsteps were welcome, yet it is true also that the proclamation of many of the sweetest notes of the glad tidings of restitution, are reserved until now during the sounding of the seventh trumpet. (Rev. 10:7, Rom. 16:25) when the *mystery* of God is finished, which he hath kept secret from the foundation of the world.

Truly ours is a choice and favored day compared with any age of the church, for though God's Word has always been a lamp to enlighten "the body" all through the dark night, yet it is true, that in an especial sense it is giving light to the "feet," as we read: "Thy word is a light to my *feet.*" Living in the time of the fulfillment of so much prophecy we walk in the blazing light of our lamp, and on us and our day the eyes of all "the body" throughout this age have anxiously rested; and of our day—"The day of the Lord," and our gathering together unto him, both Paul and Peter wrote more frequently than of their own day. Hence it need not surprise us, if under the figure of "feet" the Prophets mention us.

There is one part of the text above quoted, which certainly was never applicable to any but the present members; this part Paul omits, because it was not applicable until *now,* viz: "That saith unto Zion, Thy God reigneth."

As we saw in the July number, in the application of Isa. 61 by Jesus, he used such part of the quotation as was applicable to his preaching and left unquoted the words—"the day of vengeance of our God," because the proclamation of the day of vengeance was not due until our day, and therefore while the whole message referred to, has been proclaimed by the Christ, yet only *the feet* have been privileged to utter it *all.* So with the Scripture now under consideration; Jesus and the Apostles had a great and important part in proclaiming "the good tidings of good," but only *the feet of him* have been privileged to say "unto Zion, Thy God reigneth."

The beauty of the feet's position, and the honor connected with their proclamation does not appear to the eyes of the World. Oh no, none of the members of the Christ have been of earth's heroes or wise, but in their eyes "we are counted fools." No, it is from the spiritual standpoint of God and of those who have ears to hear, that the tidings bearers are esteemed. We rejoice then in our privilege as being among those who announce to Zion these tidings that the kingdom began in 1878.

At present our tidings can only be received by faith in the same authority on which we base our statements—the Word of God—consequently, not many are now able to hear. But soon there will be abundant evidence of the truth of the statement in the crumbling and falling of the various systems of iniquity—both in the uprooting of the blasphemous heresies of the church, Roman Harlot, and Protestant daughters; and afterward, in the judgment and chastisement of the nations of earth, who through these false teachings, have established oppressive governments, which the harlot churches assure them are christian governments, telling the people they are of God's appointment and are the "Kingdom's of our Lord and of His Christ."

Receiving their original *right* (?) of ruling, from Papacy, these kingdoms are today recognized and blessed by all the daughters. But these are all parts of that great system of *Anti-Christ,* or opposition to the real church and Kingdom of God mentioned by Paul (2 Thes. 2:8) which the Lord shall consume by the spirit of his mouth (*truth*) and destroy by the bright shining of his *presence.*

Truth the spirit of the Lord's mouth, may come through a thousand channels, even blasphemous Infidelity may be one of the agencies and we believe it is the truth uttered, though mixed with error and blasphemy which is the secret of power against Babylon, for it strikes her on her time honored and festering sores of error. It is *truth* with respect to human rights and equality, which is now moving Communists, Nihilists and Socialists to resist oppressive governments, and which will in time overthrow them; and *truth* it is, which will prepare the world for the blessed reign and rule of the kingdom of God, though in the development of *truth,* in its various branches, both the nominal church and the world must pass a terrible baptism of trouble:—Yet in it all, *truth* will be conqueror and come off victorious, because now, the rule and government has been assumed by "Him whose right it is." *He* has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath and angry nations of Rev. 11:18.

How clear it is then, that the declaration to Zion, "Thy God reigneth," is due *now* before the *feet* are joined to the body in Glory, and before the judgments of the Lord go abroad; for *then* it will need no proclamation; it will manifest to all by the outward signs that the kingdom is set up—even the tribes of the earth shall then see—recognize—that the great day of his wrath is come.

It is the *feet* of the Christ that *bring* the glad tidings, though others may echo and re-echo the glad song.

Again, David who often represents or personifies The Christ, says: Jehovah—"Brought me up out of a horrible pit (depth of confusion) out of the miry clay, and set my feet upon a rock and established my goings." (Psa. 40:2.) We might make a similar application of this scripture. The whole body of the Christ (except the head) was down in the pit of confusion and mire of sin; all through this Gospel age Jehovah has been lifting them up, or taking out a people for his name—separating such from the world and mire of sin; and last to be lifted up are *the feet,* and truly the *feet* have been placed upon the rock of truth.

While the whole body has had truth as a basis of faith and trust, yet undoubtedly *the feet* are more firmly established by it, than any previous part of the body, because we live in the time where the *light* of all past ages centers and the *mystery* of God is finished.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

Again, while it is true that all members of the body, sung a new song of praise to God when lifted from the depths of confusion and mire of sin, yet it is especially true of the *feet*—the song of praise breaks forth as soon as the feet touch the solid rock of truth and realize that—

"There's a wideness in God's *Mercy*
Like the wideness of the Sea."

They can now sing with double joy the restitution song—

"All nations which thou hast made
Shall come and worship before thee."

And as we saw some time since (Article—"Having Harps of God,") the position of the *feet* and their song are beautifully described in symbol, in—Rev. 15:2-4.

Again, we find a striking reference to the *feet* of the Christ in Psa. 91:11-12. "He [Jehovah] shall give his angels charge over thee to keep thee in all thy ways: They shall bear thee up in their hands, lest thou dash thy *foot* against a stone."

This prophecy by David refers to the Christ as a whole; its *personal* application by Satan was rejected by Jesus as a misapplication of Scripture (Luke 4:12), but when we apply the reference to "*foot*," to the feet or last part of the body of Christ, all is harmonious. The stone referred to, we understand to be the same as that of Isa. 8:14, viz: That Jesus is the stone of stumbling.

Jesus at the first advent was a stone of stumbling before the feet of the nominal Jewish church, and they stumbled over him because, being out of harmony with God, they could not *see* in him the Messiah. In their pride of heart, they, especially the Pharisees and Doctors of Divinity, were sure that Messiah would come in their way, and own and accept of them as a people. They stumbled and were broken as an institution. But the real feet of the real Jewish church—the "Israelites indeed"—these received the present Messiah and were blessed and lifted up by that "stone" to the higher plane of the Gospel church. "To as many as received him, to them, gave he liberty to become sons of God." (The Jewish house was the house of *servants*—the Gospel house a house of *Sons*.)

As there was a stone and stumbling there, in their "harvest," or *end* of their age, so the parallelism which we find associating the Gospel age with its *shadow*, the Jewish age, demands that the stone should be present in the path of the Gospel church, to be either accepted or rejected; and if the parallelism continue (as we see it has) then we should expect that here the feet of the nominal church would stumble as its *shadow* did, and for the same reasons. And so we find it, the living generation of the nominal church—the feet, have failed to discern the presence of the Lord—"they knew not the time of their visitation"—and all but the true feet of the true body have stumbled as it is written: He shall be for a *stone of stumbling* and rock of offense to both the houses of Israel. To "Israel after the flesh" he presented himself in the flesh, and to the spiritual Israel he presented himself a spiritual body—to each on their own plane.

But we cannot for a moment doubt, that as Jesus at the first advent took special care to make himself known to every "Israelite indeed" and gave such clear evidences (while to others he spoke in parables and dark sayings) (Psa. 78:2), so here at the second advent, every one wholly consecrated to God, (not to churches and creeds) and as such a part of the true feet, is to be made aware of that presence, and consequently will not stumble over it. That special *care* for all such, is what is referred to by the text considered—"He shall give his angels charge, &c., *lest* thou dash thy foot against a stone."

Only the *feet* could stumble over such a stone, and the stone of stumbling was not in the path of the members of the body who preceded us. And when we look back and see how closely "the lamp" was put "to the *feet*" and how it was kept trimmed and burning that its light shone out brightly, revealing to us *the stone* which nominal Zion stumbles over and is shipwrecked upon, but which *to us* is a tried stone, elect, precious, the head of the corner or the chief stone of all in the glorious spiritual Temple, we thank God for His care over us, and rejoice that we are counted worthy to be members of that company, which in the eyes of the world has no beauty that they should desire it, but which is as a root of dry ground—the *feet* of Him that bringeth glad tidings, that saith unto Zion, Thy God reigneth.

OUR NEW NAME

"And this is the name wherewith SHE *shall be called, The Lord our Righteousness."—Jer.* xxxiii:16.

Thy name Oh! Heavenly Bridegroom,
Can we ever hope to bear?
Shall we see Thy matchless glory,
And in Thy kingdom share?
With smiles of loving welcome,
Wilt Thou say to us well done?
When our pilgrim days are ended,
And our race for life is run?

Yes, I hear Thee sweetly saying,
In words of love divine,
"If *now* with me thou'lt *suffer*,
My *glory* shall be thine.
If now with me thou'rt crucified
New life to thee I'll give,
And through eternal ages,
My bride shall with me live."

Oh glorious fount of blessing,
We will haste without delay,
Our little all, to Thee to give,
Who dost such joys repay;
We care not Lord for earthly fame,
Its honors, or its pride,
But let us bear Thy sacred name,
And own us as Thy bride.

Thy name above all others grand,
Which Thy waiting bride shall own;
When Thou shalt call her Thy side
And share with her Thy throne;
Through realms of fadeless *glory*,
Shall *all* its power confess;
And every tongue on *earth* shall praise,
"The Lord our righteousness."

Mrs. A. Agens, N. J.

"AND THE DOOR WAS SHUT"

For the sake of the many new readers of the WATCH TOWER, it may not be amiss to give a general review of the steps of faith by which the Lord has been leading us as a people, during the last seven years, and in a general sense during the preceding thirty-five years.

The parable of "The Ten Virgins" (Matt. 25) seems to have been given as a pen picture of some of the important events connected with the close of the Gospel Age. The introduction of the parable shows this, for after recounting to the disciples (Matt. 24) some of the signs of the ending of the Gospel Age and the —*parousia*—presence of the Son of Man, which verse 37 assures them will be a *presence* which the world cannot recognize, then follows the parable, connected with the preceding statements by the word *then*. "Then shall the kingdom of heaven (church) be likened unto ten virgins which took their lamps (Bibles) and went forth *to meet* the Bridegroom" *i. e.*, they went forth or separated themselves because of their belief that the Bridegroom, Jesus, was about to come.

While we are neither "Millerites" nor "Adventists," yet we believe that this much of this parable met its fulfillment in 1843 and 1844, when William Miller and others, Bible in hand, walked out by faith on its statements, expecting Jesus at that time. They were composed like all other earthly companies of two or more classes; one class had the Spirit in their hearts as well as its light in the Word (oil in their vessels and in their lamps) others had *only* the light of the Word (oil in the lamp).

The disappointment of that company of Christians (which was composed of many of the best Christians from all denominations) all are well aware of, but it was foretold in the parable: "While the Bridegroom *tarried* they all slumbered and slept." As a general arousing of the church to the investigation of God's Word had attended the preaching of Mr. Miller, and the Word was more studied than ever before, especially the Prophecies, so when his calculations seemed to end in such bitter disappointment, a spirit of drowsiness followed; some slumbered, some slept, and many vagaries—dreamings incidental to sleep soon sprung up.

The next important step of the parable (verse 6) is the midnight cry. The night of the parable was the time during which the disappointment lasted and the sleeping occurred, and was to end with joy in the *morning*, when, the tarrying being ended, the Bridegroom would be present.

As the former movement in the parable had been represented by Miller and others, so to this second movement we give a similar application. A brother, Barbour of Rochester, was we believe, the chosen vessel of God through whom the "Midnight Cry" issued to the sleeping virgins of Christ, announcing a discrepancy of thirty years in some of Miller's calculations, and giving a rearrangement of the same argument (and some additional), proving that the *night* of the parable

was thirty years long, and that the morning was in 1873, and the Bridegroom due in that morning in 1874.

We do not here give the time arguments or proofs. They are familiar to many, and can be had in more convenient shape. We merely notice here that the Bible chronology, first dug from Scripture by Bowen, of England, which shows clearly and positively that the 6,000 years from Adam ended in 1873, and consequently that there the morning of the Millennial day (the seventh thousand) began, in which a variety of things are due. The establishment of the kingdom of Christ, the binding of Satan, the restitution of all things, and the blessing of all the families of the earth, are all due. And if all these things are due during this thousand years which commmenced in 1873, surely one of the *first* things due and on which the others all depend, is the coming of the Bridegroom, who must first exalt his church [establish his kingdom] before it can bless, restore or bind.

Brother Barbour first began to preach the message, and soon started a paper, which he appropriately called "*The Midnight Cry,*" the circulation of which soon ran up to 15,000 copies a month, and served to arouse many of the drowsy to a fresh examination and trimming of their lamps. These began again to search the Scriptures to the *time* of the Bridegroom's coming.

But the disappointment had served an intended purpose in casting a reproach on the subject of "*time,*" and the *prudent* ones had reached the worldly-wise conclusion that having been disappointed once and consequently had the finger of scorn pointed at them, they would be more *prudent* in future, and not expose themselves to contempt; so there was a division of the company; some could see it and others could not. "Thou hast hid these things from the (worldly) wise and *prudent,* and hast revealed them unto babes." Some rejoiced in the midnight message that the Bridegroom was due in 1874, and were able to find the evidences in the light of their lamps; others admitted that though Scripture contained a great deal of "*time,*" yet they were so fearful and prudent that their lamps would give no light. Thus they said: "Our lamps are gone out." Thus one separation took place.

When 1874 came and there was no outward sign of Jesus in the literal clouds and in a fleshly form, there was a general re-examination of all the arguments upon which the "Midnight Cry" was made. And when no fault or flaw could be found, it led to the critical examination of the Scriptures which seem to bear on the *manner* of Christ's coming, and it was soon discovered that the expectation of Jesus in the *flesh* at the second advent was the mistake; that the human nature had been taken for the purpose of giving a *ransom* for humanity, and that the *human* nature remains *a sacrifice forever;* that Jesus, though put to death in the flesh, was quickened or made alive *in spirit*—Sown a natural body raised a spiritual body, &c., and that all spiritual bodies *can* be present unseen. Soon too, under critical examination Matt. 24:37 and Luke 17:26, 30 were seen to teach positively that "in the *presence*" of Christ, "in his days," the world would be ignorant of the fact, and be attending to their affairs as usual. Then the words of Paul: "Ye *brethren* are not in darkness that that day should come upon you as a thief," indicated that the church should possess a light on the subject while the world would be in ignorance. Peter's words, too, were in harmony: "Take heed to the sure word of prophecy, which shines as a *light* in a dark place."

When this was seen it was apparent at once that the "*time*" element of the Scriptures was intended only for those who would walk very close to the Lord and *feed* on his Word, and not to scare the world into repentance. How necessary too, if the manner of Christ's coming was such that the world would not know, but would eat, plant and build as usual, that there should be some source of information to the waiting virgins, else they too, would be in darkness. How reasonable, too, that the knowledge of Christ's presence should be presented to the household of faith in the same way all other blessings had been received, viz.; by *faith* in the statements of the Word of God. It is thus they knew of their justification from all sin; thus they heard the call to become the Bride and joint heirs; thus they see the crown of life and all the exceeding great and precious promises—and thus they receive the knowledge of the *presence* of the Bridegroom—by faith built on the statements of God through Jesus, the apostles and prophets.

This increase of knowledge, led to still greater faith in the "time," for it was evident that the Lord was leading, and every item of light added increased brightness to others. It was the same light and the same oil shining more and more.

It was evident, then, that though the *manner* in which they had expected Jesus was in error, yet the time, as indicated by the "Midnight Cry," was correct, and that the Bridegroom *came* in the Autumn of 1874, and he *appeared* to the eyes of faith—*seen* by the light of the lamp—the Word. Afterward it was seen that the thirty years of tarrying between 1844 and 1874 was the exact parallel to the thirty years of tarrying at the first advent, from the time the wise men visited the *babe* until Jesus stood on Jordan and was anointed with the Holy Ghost for his work, at thirty years of age. (Acts, 10: 38.)

This and other points of similarity brought attention to the fact that the Jewish and Gospel ages had been parallels in their general details, both being of the same length, and both ending with comings of Jesus and the *closing period* in each case, called a "harvest," or end of the age. Examination of the Word disclosed the fact that God had so ordered the Jewish age and people, &c., as that they were made a pattern or "shadow" on a fleshly plane, of things to take place in the Gospel Age on a higher plane. The fact that the "time arguments" proved this parallelism was additional evidence that they were correct, and these wonderful parallelisms soon became one of the leading evidences that we are in the "Harvest," or end of the Gospel age, and that the Reaper is *present,* separating with the sickle of truth the wheat and tares. As there were seven years of "*favor*" to the Jews from the time Jesus' ministry began (the 70th week of Daniel, 9:27), followed by thirty-three years of trouble called fire, so here we see the parallel of seven years of favor to October 3d, 1881, to the Gospel church, to be followed by trouble called "fire," which will consume the dross of Babylon and purify those of God's children in and contaminated by her.

To return to the parable. If these movements were of God, and if Bros. Miller and Barbour were his instruments, then that "Midnight Cry," based on the prophetic and other statements and evidences, was correct, and the "Bridegroom *came*" in 1874. We believe that Midnight Cry was of God, and was fulfilled by the Bridegroom's coming, not because Bros. Miller and Barbour claimed it, but because the Word of God supports it.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

The next step in the parable, after the Bridegroom comes, is an assembling *in his presence* of those who are to be united to him and to become his bride. "The Bridegroom came, and they that were ready went in with him to the marriage" (verse 10.) The *going in,* like all other features of the parable, is a work of time, and we understand that it has been in progress during the seven years from 1874. Those who went in *with him* must all have recognized his presence; they include, we believe, saints *out of* all denominations who had made themselves living sacrifices *to* God (not sacrifices to sectarian churches and creeds—so many do this and *call it* sacrificing to God). Such as sacrificed self and became as little children, we believe the Lord has led during the past seven years, to a knowledge of the Bridegroom's *presence,* and as they accepted it, they "*went in* with him to the marriage." The marriage has not yet taken place. It could not until *all* had gone in.

The seven years which ended October 3d, 1881, were years of favor during the presence, that of the living generation *all* of readiness of heart might become members of the little flock and enter into the joys of our Lord's presence. If our application of Scripture be correct, the *favor* has now ended, and in the language of the parable, "the door was shut"; and to those who have never fully consecrated and sacrificed self to God, we cannot any longer hold out the great prize of our high calling, viz.; to be members of the Bride of Christ, joint heirs of Glory, Honor and Immortality.

But, thank God, we do not have it to say that the *door* OF MERCY has closed. Oh, no! "His mercy endureth forever." And while we call it the door of *favor,* yet we understand the Word to teach that God has many favors to many classes of His children. He has favors and mercies for those who have *covenanted* and failed to make living sacrifices of themselves. He has mercies and favors for Israel according to the flesh, and still other blessings for "all the families of the earth." But the favor or opportunity of being members of the Royal family and partakers of the Divine nature is the chief prize, and those who, during the Gospel age, have won this prize by *so running* as to obtain must first be crowned before the other favors and blessings can be given to the other classes—these with Jesus, their head, constituting the seed in whom all the families of the earth shall be blessed.

It is not ours to say which, individually, are shut out, but we believe that none were shut out who up to that time, had made an entire consecration *to God.*

Does some one inquire: Why has the "marriage" not taken

place if all have gone in and the door is shut? We answer that we have not expected the "marriage" as soon as the door would shut, this parable and other Scripture illustrations seeming to demand a waiting time after the door was shut before the *union* with the Bridegroom. Suppose it were an earthly marriage, and the announcement was made that the door would open at 2 P. M. and close at 4 o'clock. Some would come early and others later; on arrival there would be more or less preparation to make, and when, at 4 o'clock, the door closed, it is only reasonable to suppose that some time would intervene before the ceremonies. So here the "gathering together unto Him" of those who have made a covenant by sacrifice (Psal., 50:5), *i. e.*, their going in to the marriage, has been in progress for seven years and each, as he entered the wedding apartments, has become exercised in having his garments without spot and wrinkle *before* him—our Bridegroom, and our efforts extend to all who enter, for the Bride is to "*make herself* ready." (Rev., 19:7.) And if some came in very recently they, as members of the prospective Bride, require *time* and help to make them ready; besides who will say that others who have been rejoicing in the *presence of the Bridegroom* and waiting for the marriage, may not yet need the application of water (truth) and washing by water through the Word. (Eph., 5:26.)

Let us then not forget nor neglect these two things: First, to see that our own sacrifice is complete; and, second, to help one another to prepare for the great climax of our hopes; for who will say that though the door may be closed so that none will be allowed to enter, some may not be cast out "into outer darkness" if they be not ready for the marriage.

The next item to be noticed in the parable is that afterward came the other virgins, saying (after the door was shut: "Lord, Lord, open unto us." This, if we read the parable aright, indicates that after the door is shut, and apparently before the marriage takes place, some who now scoff at the idea of the Lord's presence will come to see differently, and entreat that they be admitted to be part of the Bride.

From other Scriptures it seems evident that their knowledge of the *presence* of the Lord came not from the light shining from the lamp of prophecy, but rather from the judgments upon the nominal church, which we believe are now fully due, and will soon come. These judgments will prepare them for truth by convincing them of the multitudinous errors of doctrines and systems in Babylon. If our inferences here be correct, that these will come to knock because of judgments manifesting the *presence* of the Lord, and if this knock is prior to the marriage, it would seem as though the marriage is some time after the door closes. How long—weeks or months—we at present have nothing to indicate, but we shall see from other types, &c., other things *due* here.

The Lord's answer to those knocking too late, we understand to mean: "I do not recognize you as part of my Bride; my espoused one has come in with me. I have only one bride. They must go through the time of trouble, and if they will may be of the great multitude, who come out of great tribulation, who shall be before the throne and serve God." (Rev., 7:9.)

This will be a glorious place and portion, though not so glorious as that of the Bride, to sit *with him* on His throne.

A SHORT SERMON FROM A FAMILIAR TEXT

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

We learned this text, so long ago, some of us in childhood, and have heard it so often, that we are now apt to read or hear it without noticing its breadth and depth.

"God so loved."

Is it true? Orthodoxy says it was Jesus that so loved the world. The Father did not love them; no, he was angry—very angry—with them, because Satan was too smart for him [We feel ashamed to have to write such an idea]; but Jesus loved us, and now threw himself between us and his angry Father, and thus received the fatal blow; at least it would have been fatal to us, but Jesus being God could not really die, and so arose when he wished to.

How much better to believe that "God commendeth his love toward us, in that while we were yet sinners [*enemies*, verse 10] Christ died for us." Rom. 5:8. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John, 4:10.

"God so loved the WORLD."

What! the *world?* the *whole world?* This would be blessed news indeed, if true. How is it? Babylon teaches that only those who believe before the second coming of Christ—probably not one in one thousand of the world's inhabitants so far—can be saved. God's word tells us that through the Abrahamic seed shall "all the families of the earth be blessed." Gen. 12:3. What if the promise has not been fulfilled as yet? Can we not wait God's time? Paul tells us that God "will have ALL men to be saved [from the Adamic death] and *to come unto a knowledge of the truth.*" What truth? That Christ Jesus "gave himself *a ransom for* ALL, to be testified *in due time.*" 1 Tim., 2:4, 6.

"He gave his only begotten Son."

This phraseology brings us into conflict with an old Babylonian theory, viz.: Trinitarianism. If that doctrine is true how could there be any Son to give? A begotten Son, too? *Impossible.* If these three are one, did God send himself? And how could Jesus say: "My Father is greater than I." John, 14:28.

"Whosoever believeth in him."

Whatsoever is not of faith is sin; and the promises are only to believers. But does it seem reasonable that God so loved *the world* and yet made provision for only one out of a thousand, allowing the rest to remain in heathenism, to perish? The Word says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom., 10:14. They could not, but our loving Father has provided a preacher in that glorious Anointed One —Head and body—who is "the true Light which lighteth EVERY MAN that cometh into the world." And thus shall *all men* "come unto a knowledge of the truth." Understanding this Paul could say: "The Scripture, *foreseeing* that God would *justify the heathen through faith*, preached before the gospel [good news] unto Abraham, saying: "In thee shall *all nations* be blessed." Gal., 3:8.

This is good news indeed.

"Should not perish, but have everlasting life."

Babylon would paraphrase this sentence thus: "Should not live forever in hell, but have everlasting life in heaven." Webster gives the primary meaning of "perish" as "*to die, to lose life in any manner.*" But, says some one, Jesus did not speak English, and the translators may not have given us a good equivalent for the Greek. Well, Liddell and Scott define the original word "*to destroy utterly, kill, slay, murder.*" The text really defines its own meaning by placing "perish" as the opposite of "life." Life, everlasting or eternal, is promised only to the pure. Our Father intends to have a clean universe, and has commissioned the Son to do the work for him. This he will do, throwing light into every dark corner, washing, scouring and polishing every vessel that can be made available for the Master's use, hanging every one in its proper place, sweeping out and "*utterly destroying*" the rubbish, but evidently saving and blessing with life everlasting by far the greater portion of mankind so that the saved will be the rule, and the lost, the exception—else would Satan triumph over God, which is impossible.

W. I. MANN.

IN THE VINEYARD

To strengthen and encourage the lonely and isolated ones, we want to give a brief account of how the work in general is progressing. It is our common work and common interest. Many of you are apt to think that our glorious glad tidings are preached and known only by an occasional one, just as Elijah thought when he said: "I only am left alive and they seek my life"; but what saith the Word of the Lord to him? "I have left me seven thousand in Israel . . . which have not bowed the knee to Baal." (1 Kings, 19:18.) Even so now also there are more than two or three who worship Jehovah and His Christ only, and are controlled only by His Word; and now there doubtless are 7,000 or more who neither worship the Papal "Beast" nor the Protestant "Image." (Rev. 13.)

THE TRACT WORK

you will remember, was begun in a small way some time since, and afterward the "ZION'S WATCH TOWER TRACT SOCIETY" organized. First, we proposed to publish a quantity of the 32-page tracts, but soon concluded to make one large tract or pamphlet of 164 pages, which would give a general idea and outline of what we see to be God's glorious plan, and gave it the title:

"FOOD
FOR THINKING CHRISTIANS:
WHY
EVIL WAS PERMITTED, AND KINDRED TOPICS."

We thought to publish 300,000 copies of this pamphlet, and so far as possible to put them in the hands of thinking Christians everywhere. But we soon saw that, though very large, the quantity would not be sufficient, and it was increased to 500,000 copies. These were printed in various cities of Pennsylvania, New York and Ohio. These have nearly all been distributed in the medium and larger cities, and at the principal camp meetings, Brothers Adamson, Keith, Keim, McGranor and others, being still engaged in the work of distribution. Only about 65,000 yet remain.

But the way seemed to open yet wider, and Bros. Sunderlin and Bender were sent to Great Britain to publish the same pamphlet; three hundred thousand copies were published, and before you read this will probably be in the hands of the church-goers of the principal cities there.

In the meantime another avenue of spreading the truth opened up. The manager of the principal paper of New York City agreed to send a copy of the tract to their entire list of subscribers, and several other papers of Chicago, Boston, Philadelphia and New York favored us similarly in the work, for which they have our sincere thanks. [We omit the names of the papers only to save them inconvenience from applications from others. They say they have never before granted such privileges to any.]

For this work we had the same matter that was in the tract put into newspaper shape, and as such it constituted the September number of the WATCH TOWER—thus, doubtless, you have all read the tract. So to those who may have wondered why the increased size, change of form, &c., of your last paper, this will explain.

As we were reaching Christians in the cities with the pamphlets, we sent the papers only with weekly and monthly journals, and hope thus to have reached many Christians in country districts. We sent out in this way over 400,000 copies. Thus you see that from an apparently small beginning, the tract work has spread to the immense proportions of 1,200,000 copies or about 200,000,000 pages in four months, or about eight times as much (in number) as were distributed by the American Tract Society in the last year. The work has employed hundreds of men, women and boys in preparation and distribution, nearly 500 boys being employed to distribute in London, and about 300 in New York—other cities in proportion. The distribution was made in the larger cities at the church doors on Sundays.

The work we believe to be the Lord's and that its results will be far-reaching we cannot doubt. Letters come pouring in from every quarter—many of them are very rich and sweet, and indicate that the same heavenly manna which has been so refreshing and strengthening to us, has the same rich flavor to *many* others when they taste of it. Some are from scattered ones who have been digging in the Word, and were reaching after these things. Some from parties who say they had been drifting into, or were quite in, Infidelity, because never had they been able to see anything reasonable, harmonious or worthy of a God of Love in the teachings of the Bible, as interpreted by the creeds of the various sects. Nearly all ask for more for their friends. A few, even, come from "class leaders" and pastors, asking them for their people, but very few; we have no reason to expect many, from "those that give suck"; alas! they feel that they are "rich and increased in goods, and have need of nothing," and are too busy giving the "*milk* of the Word" to have any time either to eat stronger meat or provide it for others.

The work has been so much greater than we had anticipated, and seemingly was impelled by an unseen hand and at such a special time, too, that we cannot doubt that it is all of the Lord, and it is probably designed as a ripener to some grains of "*wheat*," to prepare them as a part of the "first fruits" of the wheat or spiritual harvest—members of the Bride of Christ; and also, one of the many instruments to be used in the overthrow of "Babylon" and the deliverance of God's children within her. But while an unseen hand seemed to impel the onward progress of the work, another unseen hand seemed at work seeking to thwart our purposes, but "if God be for us, who can be against us?" In his strength one could chase a thousand opposers, and two put ten thousand to flight.

We shall endeavor monthly to keep you informed as to the general outlook over the field, as seen from ZION'S WATCH TOWER, and shall be glad of information from any of our readers. We are expecting great things in the near future. If our position be correct, we may expect "Zion's travail" to commence at once. [Keep in memory the distinction between real and nominal Zion, the word Zion being used instead of the word Church—so we speak of the real and the nominal Church—or nominal Zion being *now* termed, in Scripture, "Babylon." The true Zion, the first-born, the heir, the Christ, has been delivered.]

THE WORKERS

Brother Adamson is now in Illinois and Iowa distributing pamphlets from city to city, and preaching as he goes. An extract from a letter in another column, shows that he is enjoying the work. The Lord give him grace for every time of need—though showing him how great things he must suffer for the truth's sake.

Brother Keith has been similarly engaged in central Pennsylvania and New York, and has had good success, and still continues. The Lord feed him abundantly with truth, that he may go from strength to strength mighty in the Scriptures.

Brother Jones also gave valuable assistance in the tract distribution. He has now removed to New York City, and is doubtless preparing something valuable for the readers of the first number of his new paper, elsewhere referred to. The Lord lead him to his praise.

Brother Paton has been laboring recently in Detroit and in the neighborhood of his home, Almont, Mich. He is, we suppose, busily engaged writing for Bro. Jones' new paper, to which, we believe, he will be an occasional contributor. He is busy also collecting names for the *new* paper. The Lord hold him in His powerful hand and overrule all things for His good.

Brother McGranor is distributing tracts, and as he goes preaching in Ohio and western Pennsylvania. The Lord has been blessing him greatly. The Lord enrich him and honor him by use in His service.

Brother Keim is attending to the tract work and preaching in New Jersey and Delaware. The Lord bless him and fill his mouth with the sweet things of His Word.

Brother Sunderlin is being tried in patience; for while he delights in the work and is anxious to be constantly in it, he is on a sick-bed. He was attacked with rheumatic fever and obliged to return home from the tract work in Great Britain just as he had the pamphlets ready for distribution. The Lord comfort and sustain and smile upon him in his affliction, and in His own good time restore him to us and the work.

Brother Bender is still in England busy with the tract distribution. We make a few extracts, in another column, from a letter recently received, written before the general distribution had taken place, which may interest you. The Lord guide him with wisdom, and while blessing others may he have abundant blessing.

Others might be mentioned, but we refer only to those who are connected with the work in a very prominent way. Time and space would fail us to refer to those who in towns, villages and cities are engaged in helping the twos, threes, twelves and fifties to the food so richly provided in His Word by our Lord. Some, in a still more private way, are using their every talent in setting forth God's great unfolding plan of Love—calling attention to his provision of a "Narrow way to life" for a *few* and promised "Restitution" to human perfection for the many. The work of these may not be heralded or known on earth, but it is all recorded in the "Book of Remembrance." Their faithful *performance* of their consecration vows of self-denial and self-crucifixion is well known to the Lord, and will be rewarded exceedingly abundantly more than we can ask or think—when the Bridegroom shall say: "Thou hast been *faithful* over a few things; I will make thee ruler over many things; enter thou into (share) the joys of thy Lord." Among this last class are many noble women, who are unobtrusively exerting their quiet influence unknown to the many, yet owned and loved of God. Oh! the jewels, the jewels! how brightly they shine, lighted up by the light of the Lord's face shining upon them and changing them daily from glory and beauty of resemblance to the head, to yet more glory and beauty until, the work done, and the Bride made ready, they shall be made like unto Christ's glorious spiritual body.

"How beautiful are the feet of Him."

We believe that every member of this body of Christ is engaged in the blessed work, either directly or indirectly, of giving meat in due season to the household of faith. "Who then is that *faithful* and *wise servant* whom his Lord hath made ruler over his household," to give them meat in due season? Is it not that "little flock" of consecrated servants who are *faithfully* carrying out their consecration vows—the body of Christ—and is not the whole body individually and collectively, giving the meat in due season to the household of faith—the great company of believers?

Blessed is that servant (the whole body of Christ) whom his Lord when he has come (Gr. *elthon*) shall find so doing. "Verily, I say unto you, that he shall make him ruler over all his goods." "He shall inherit all things."

The "evil servant" who says: My Lord delayeth his coming, and forgetting his consecration vows, begins to eat and drink with the drunken (partake of the spirit of the world) shall have no part with the faithful overcomer. (Matt. 24: 46-50.)

In conclusion, let each remember that the work is the Lord's; that our Captain's eye is upon each of us, and that his wisdom has appointed to each a place in his vineyard, however prominent or obscure (1 Cor., 12:18); and with this thought let us *study* to show ourselves approved workmen that need not to be ashamed.

Let us be careful in sounding the trumpet, remembering that others will be preparing to "sing" in harmony. See "The Temple Type." Our every expression should be with care, and all our influence on the side of *truth*, so the trumpet shall give a clear sound.

THE TEMPLE BUILDING TYPE

In a previous number, we called attention to what we believe to be a type, viz: The temple. The church of Christ is repeatedly mentioned under the figure of a temple. Jesus spoke to the Jews concerning the temple of his body, saying, Destroy this temple and in three days I will raise it up. We understand of course that he referred to his own resurrection, which would be in three days after death; yet we believe that his words referred also to his body, the church, and were a sort of prophetic forecast. Dividing the 6,000 years from Adam to 1873 into large days or periods of 1,000 years each, we have six days of a great week. When Jesus uttered the words quoted, 4,000 years (4 days) were past and he was in the fifth. Since 1873, we are in the seventh thousand years, or seventh day. Count the fifth, sixth and seventh and we have the third day or epoch from the time Jesus uttered the words.

During these years the church of Christ has been subject to death, and on the third day, the day or period already entered upon, this temple is to be reared up and glorified, to be the place of blessing to the world.

We make a similar application of Luke 13:32, 33. "Go ye and tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." In fact, Jesus as the *head* represents the whole Christ so thoroughly, that whatever might be said of him could be applied on a still larger and grander scale, to the body and seed of which he is the head.

Both Peter and Paul refer to this temple type, saying that we as living stones are built up a spiritual house, which building fitly framed together groweth into a holy temple. (1 Pet. 1:5 and Eph. 2:21). And looking back, we not unreasonably suppose, that as Solomon himself was a type of Christ, so his great temple may have been a type or symbol of the greater temple of living stones which Jesus has been building during this Gospel Age.

As the stones underwent much cutting and polishing and fitting, from the time they left the quarry, so those who are to be of the living stones in the greater temple, must undergo much fitting, shaping, etc., from the time they leave the quarry before they are *laid* in the temple.

In the typical, there came a time when no more stones were quarried for the temple, though doubtless the quarrying continued, the stones afterward being designed for other buildings; so here there came a time when no more stones were selected for the *temple*, or highest position. Though God still calls, it is for other than temple stones, for when a temple is complete, it would only mar it to *add* to perfection.

Since we believe that the living stones for the temple are selected and the temple is nearly or quite finished, we ask ourselves—what next? This was the question which Solomon must have asked as the temple was finished. The next thing was to have Jehovah come into it with his glory; so here we now wait for the glory to be revealed *in us*.

The fact that the glory did not instantly fill the temple when complete, should teach us that we need not expect the glory as soon as "the door" closes and the antitypical temple is complete.

An account of what was done in the typical temple when it was finished, and before it was glorified, is recorded, in 2 Chron. 5:11, 14. The Priests assembled at the door of the temple with trumpets, then came some of the Levites which were singers. The Priests sounded the key note on the trumpets and the Levites joined in to sing in harmony: It took some time before the harmony was perfect, but as soon as they were "as *one*" (perfectly in harmony) then, the glory of the Lord filled the temple. This we would interpret as teaching that the Priests (the little flock who are to be glorified) will give the key note of our song to a representative part of the great company (Levites) before they, the priests, are glorified.

It is only a part of the Levites who compose the singers, and they are clothed in white robes and have cymbals, and psalteries, and harps (2 Chron. 5:12). So we understand that, for a part of the great company who are already arrayed in white robes of justification through Jesus' merit, and who now have the harp of God (the Word of truth) and are now trying to get harmonious strains of music from it, hearkening diligently unto the trumpet voice of the priest company which daily sounds louder and clearer, for the bringing of these into harmony with the priests, the glory of the Lord waits.

The trumpet should now give no uncertain sound; the white robed company are beginning to tune their harps in harmony with its strains, and soon "*as one*" we will sound the praises of him "whose mercy endureth forever," and the glory of the Lord will fill the temple.

The character of the song to be taught and learned, is Restitution, if we may judge from the line of it given us viz.:

"For He is good,
For His mercy endureth forever."

This temple type then teaches us that we are to continue our efforts to teach the Restitution Song to all who wear the white robes of Christ's righteousness, and that we may expect a considerable measure of success to attend our efforts before our glorification. This would seem to teach too, that the priests would reach a harmony in their trumpeting before the glory.

WORDS FROM BRO. SUNDERLIN

DEAR BRETHREN AND SISTERS:

I was lately passing along the streets of a large city, when my attention was attracted to a fine large engraving hanging in one of the shop windows. (It was in Fleet street, London.) It represented a scene in one of the ancient Isthmian games. Two persons nearly divested of apparel, with distended muscles, occupied the course, stretching every nerve, while around, evidently excited with deep interest, was the "great cloud of witnesses."

They were *well along* in the course but the attention of the one somewhat in advance of the other is *diverted* for a moment by a flower or some shining object that has been thrown into the arena by some one of the many witnesses, by which they are "compassed about."

An effort is made to grasp it, evidently the prize for which they are running is lost by this one, and no trace of sympathy is noticeable on the countenances of the spectators, but great *rejoicing* is apparent among the multitude, at the *persistency* with which the victor has reached the goal, ignoring every thing else, keeping the prize *only* in view and finally won it. I thought, that is a true picture of the Christian race which Paul has so faithfully and vividly painted in words, and which we see acted upon the stage of life. But how appropriately and timely the emphasizing of the thought just now. How faithfully that little shining object, whatever it may be, represents the besetments in the path of the one who is running for the prize of our *high calling*.

How insignificant compared with the *prize* and the *honor* at the end of the course. But unless watchful we shall hesitate; one *moment* may cost *all*, and may make delay sufficient to reach the judge's stand *too late*.

What's that in your path? A little worldly praise? Disdain to notice it, it is of *no* value whatever; you are worse off with it than without it. At another point do you see an avenue to wealth? Never mind; it would not be *abiding* if you had it. *Press on.*

Again; do you begin to think of some of the "weights" of value (?) left behind, fearing you will never see them again? Don't think of them only to hope you will never be encumbered with them more. Do you say or think: "I fear this race will be the *ruination* of all my worldly prospects?" Of *course* it will so far as having any *pleasure* in them is concerned.

You will be a very foolish man to divide your energies now, or thoughts either. *Press on.*

But do you say: "Why, there's my reputation right there in the *dust*." Poor fellow! how sorry I am you noticed it; but it's only the reputation you *once* had. Don't you *know* that *none* of those who are *noted racers* on this course have any

reputation? The greatest racer who ever stepped on it "made himself of no *reputation.*"

But do you say: "This awful run will be the *death* of me?" Yes, of course it *will;* but you are a poor culprit under sentence of death *any way,* and if you undertake to *save* your life you will lose it, but run yourself to death and you'll have a life that *is* life everlasting, and *more—immortal.* Don't be foolish *now. Press on.*

"A heavenly race demands thy zeal
And an immortal crown.'

London, England. J. C. SUNDERLIN.

[The above was written by our brother before illness had quite prostrated him and compelled his return.—EDITOR.]

FROM BROTHER J. J. BENDER

EDINBURGH, SCOTLAND, October 1st, 1881.

DEAR BROTHER RUSSELL:

Having but a few minutes to post a letter in time to meet steamer leaving Liverpool today, I write in haste a few words. Arrived in Glasgow on Wednesday, and spent the day in hunting up some party, but could find none. Advertised in paper my wants and left for Edinburgh, Dundee and Aberdeen, to extreme north, intending to distribute at each place. I succeeded without delay and returned in the night to Glasgow, having 18 replies to my advertisement. The first I called upon I made a contract with, and came here again to hear from London, but received no letter. I telegraphed to learn how things were getting along, and enclosed find a favorable reply. So far—

100,000 pamphlets for London.
30,000 pamphlets for Glasgow.
20,000 pamphlets for Edinburgh.
10,000 pamphlets for Dundee.
5,000 pamphlets for Aberdeen.

I will now go to Carlisle and New Castle next, which will be distributing on my way down as near right geographically as I can to Liverpool, Manchester, Hull, Leeds, etc. Think I can get through all well.

I had time to call on Mr. Robert Young, critical translator of the Bible and author of "Young's analytical Hebrew and Greek Concordance," and I asked his opinion of the text in 2 John, 7 in regard to the Coming of Christ in the flesh, and he says that there is no doubt about the passage referring only to Christ's first Coming. I mentioned the quibble regarding the Rochester phase of it, and he said: "O no, no, it means only the first Coming."

Am enjoying good health, of which you may inform any inquiring friends and trust you are enjoying the same.

Working in the hope that the labor bestowed will fall upon good ground, and produce many fold to the glory of God.

Yours truly,

J. J. BENDER.

"WHO CAN HEAR IT?"

An idea sometimes becomes so imbedded in our minds, so much a part of ourselves, as that we can scarcely part with it. Yet how many of our ideas we have found it necessary to modify, the reason doubtless being that now we see as through a smoked glass, dimly. To very many it becomes a trial to have a long-cherished theory interfered with; but to all who have the childlike spirit of Christ, viz.: a readiness to take the Father's word unhesitatingly (not man's word). To such there is no trouble, for they say: I know nothing at all on the subject, and if I have received an idea unsupported by God's word I don't want it. I want *truth,* not my own ideas; give me truth, no matter what idol it may overthrow.

To such only, we have a word to say touching the long-cherished idea, that some of those now living would never die a physical death. We want to say to you that the Scriptures upon which that idea has been based, when critically considered do not (in our judgment) support the thought; and other Scriptures seem to teach positively that all who will be members of *the body*—Christ, must like their head, example, forerunner, die physically. Carefully examine the subject in the light of the following remarks on texts usually regarded as the basis of the idea that we will be exempted from physical death, and should you find any other texts which you consider evidence of the old idea, please inform us.

In 1 Thes., 4:15, 17, we read—"Then we which are alive and remain unto the coming (*parousia—presence*) of the Lord shall not prevent [hinder] them which are asleep. For the Lord . . . . shall descend . . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together [or also] with [or to] them, &c."

Now we do not claim that anything here mentioned, indicates that the saints who remain over to this time of the Lord's *presence* will *die;* but we do claim that nothing in this text teaches that their human bodies will not die. This Scripture does not mention what *change* they will undergo before being joined to the Lord; in fact the *change* is not mentioned here at all. But the same apostle elsewhere informs us that a *change* must take place, because "flesh and blood" cannot inherit the kingdom of God—we must all be "*changed*" to spiritual bodies.

Let us next look at 1 Cor. 15:51, for it mentions the change particularly, and let us notice carefully whether Paul says we shall be changed without *dying,* as we have always supposed he does. We read: "Behold I show you a mystery; we shall not all *sleep* but we shall all be changed. In a moment, in the twinkling of an eye; . . . . the dead shall be raised incorruptible and we shall be *changed.*" We received our *impression* that our earthly body would not die, from the above statement regarding *sleep,* but who cannot see that the human body might be dissolved and we the *new creatures* be delivered from it and so quickly clothed upon with our spiritual body, that not a moment for *sleep* would intervene. If time should intervene between the dissolution of our earthly house (human nature) and the receiving of our spiritual body we should be obliged to sleep, as the Apostles and "all who sleep in Jesus." But that sleep has always been an undesirable thing; therefore with the apostle we can say that we are anxious, not to be *unclothed* (*asleep* without either human or spiritual body) but we prefer if the will of God be such, that we should be of the class alive when the Lord has come, so that instead of being even for a moment in the unclothed (or sleep) condition, we might be clothed upon, or receive the spiritual at the same moment we part with the *old* human house. And this in substance Paul here states—all will not *sleep* for to some the change will be in a moment, in an eye-twinkling.

One thing is sure, we must leave the *flesh* sometime, and whenever or however it may be, it will be the *death* or dissolution and end of the human to all who become full recipients of the divine.

Now notice the word of Jesus, concerning John. John, we have long since seen to be a type or representative of the last part of the church—those who are alive and remain unto the *presence* of the Lord and who shall be changed. Jesus said of our representative, John: "If I will that he tarry till I come what is that to thee," Peter? "Then went that saying abroad among the disciples, that that disciple should *not die;* howbeit Jesus said not that he should not *die* but, if I will that he tarry till I come," &c. (John, 21:22.) Just so, dear brethren, it has been with the company typified by John; the saying has gone abroad and has been generally received that this part of the church will *not die.* Howbeit when we examine the evidences, we find that neither Jesus nor the apostles said we should *not die,* but that we would tarry till the Master's presence and be changed in a moment and *not sleep.*

Now notice the positive teaching that all of "the body" will die and then mark the necessity of death. It was no less an authority than Paul who said: If we be dead with him we shall also live with him; and if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection—desiring therefore to be made conformable unto his death.

Does some one object that these words are applicable to the daily life of Paul and of us and suggest that we are to be "*living* sacrifices." Very true, so we have taught and so we still believe, but while our dying commences at our consecration, it does not end there. As in the case of our "Captain," it does not end until the human is dead. While we begin, as "*living* sacrifices," yet when the sacrifice is *finished,* all that is human is *dead.* The thing that dies at once, is the *human will,* and when this is accomplished we *reckon* ourselves dead; but the death actually is in progress day by day until the sacrifice is complete. We cannot receive the spiritual mind unless we surrender the human mind or will, so also we cannot receive our spiritual body unless the earthly body is surrendered. Remember that Jesus said to all the churches: "Be thou faithful unto *death* and I will give thee a crown of life."

It is in harmony with these thoughts that we understand the words of Jesus (John, 11:26): "Whosoever liveth (at this time) and believeth in me [or is one of the *faith*-ful] shall never die." The class referred to are reckoned *dead* to the human will, nature, hope, etc., and are alive toward God as

new creatures. Such *new creatures* who are now living will not sleep—will not die, but immediately—in the twinkling of an eye will be transferred to their *new* body like unto Christ's spiritual body. What matters it to us, if the earthly house of this building be dissolved in death, we shall not be unclothed but clothed upon with an heavenly one.

Now as we have seen that in Jesus' case, the human was surrendered to death forever, (He was "put to death in the flesh but quickened in spirit,") and that had he taken back the human nature it would have been taking back our *ransom price*, so we have seen that it is a privilege granted to us as his body, to fill up that which is behind of the afflictions of Christ—to share in the world's redemption, with him who loved us and bought us with his own precious blood—to suffer with him, being made conformable unto *his death*. In a word, if Jesus must needs be obedient *even unto death*, and if he says to us: "Be thou faithful *unto death*," who shall say that the dissolution or death of the human being is not necessary?

Well, says one, then you are not now expecting *translation*, but death. No, we reply, we as new creature who are living in this favored time of the Lord's *presence* expect to be translated—or changed to our own spiritual condition, but we expect the change to take place at the moment of the death of the "earthen vessel,"—we will not be obliged to *sleep* as did the new creature Paul and others, but will be "changed in a moment."

We believe that *translation* in this manner is now due, and shall not be surprised to hear of some going thus beyond the second vail into the "Most Holy" *condition*—the perfect spiritual.

We are on the race course for life, and must be faithful unto death if we would receive the Crown of Life. "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." (Luke, 17:33.)

THE CHART OF THE AGES

At a considerable cost, besides five cents apiece postage, we sent our readers (in July) as a supplement a "Chart of the Ages" (the same which appeared in our last issue, only larger), suitable for hanging in a sitting room.

We fear that by many it has not been thoroughly studied, and because *we know of nothing which would give you so clear a conception of the plan of God*, we again direct your attention to it, and suggest that you study it three, four or ten times until you get every point clearly and indelibly fixed in your mind and heart, and it cannot fail to be a great blessing to you.

In the last paper (and also in the pamphlet) you have the same explanation of the chart which is found on the back of the large one, which will be found a more convenient form for study.

A reader asks regarding the extreme right of the chart—"The Tabernacle"—whether by the line which is shown as running through the center of the "Most Holy," we are to be understood as teaching that heaven is divided into two parts.

[Will questioner read explanations with more care? It required careful thought to state them, and must have the same careful thought to read and understand them.]

We would answer *assuredly not*, and if you had *studied* with more care the chart and its explanation, you could have drawn no such conclusion. The line which is shown to run through the "Inmost Holy" is the same which passes all along the upper part of the chart, and is explained to be (plane K) an illustration of the *condition* or plane (not *place*) of Glory. But as many have a very incorrect idea as to the meaning of the different parts or places of the typical Tabernacle, we want simply to suggest to you that none of those apartments indicate *places*. They are places in the type, but *conditions* in the anti-type.

The "Most Holy" represents the perfect spiritual and glorious *conditions*—planes K and L. The "Holy" represents the consecrated *condition* in which we are now as priests ministering before God, offering up sacrifices on the Golden Altar, a sweet incense, acceptable to God by Jesus Christ, and eating of the spiritual food and being enlightened by the Golden Lamp—the Word of God. We are there now in *condition*, but not in *place;* there is no such place where we will need a Golden lamp, etc., for when we are perfected and go beyond the Vail we shall know as we are known and not need the light of the Lamp, etc., for when we are perfected and go beyond the Vail by the "Holy," just as we expect shortly to be in the *condition* typified by the "Most Holy."

"The Court" represents the *condition* (not *place*) of justification by faith—the *justified human*.

"The Camp" represents the *condition* (not *place*) of the World busy with its own pleasures and affairs.

All these are *conditions*, as much as, when Paul says: "Let us go to him without the Camp," (referring to the sacrifices for sin—the bullock, Christ and goat—the Church). He refers to our being cast out from, and dead to the World—he refers to a *condition* into which we are to *go* and not to a *place*.

The confusing idea as to *place* has been obtained by many from Paul's expression that Jesus did not enter the Tabernacle (Holy and Most Holy) made with hands—the type, but he entered the real—even "heaven itself." (Heb. 9:24.) Now, while not disputing the fact that there is a locality called heaven and that Jesus is there, yet the meaning of the word heavens here is *spiritual* reality, as contrasted with the earthly type.

We think that Paul's statement and the type he was explaining referred to Jesus' having gone first into the *condition* represented by the Holy, in which condition he ministered and offered sacrifices before God during his three and a half years' ministry, and then at his resurrection, his entering the "Most Holy" or perfect spiritual condition—afterward proceeding to the Glory plane in that Most Holy spiritual condition.

This is *shown* by the connections, for Paul says (Heb. 8:5) that the earthly Tabernacle, etc., served as an example and shadow of *heavenly* (spiritual) things, and (9:23) that though the pattern or typical Tabernacle was sprinkled by the blood of bulls and goats, yet the *heavenly* (spiritual) must have better sacrifices. Therefore Christ Jesus entered not the literal (neither do we) but the real or spiritual. (So do we as members of the same body following our *fore*-runner.) Both of the above words rendered *heavenly* (Greek, *epouraneous*) are the same exactly that Paul uses in describing our position when he says (Eph., 2:6) that God hath quickened us (Ye are alive toward God) and made us sit together in *heavenly* (spiritual) places in Christ Jesus.

Thus we see that as Jesus went into these *heavenlies* in their proper order—into the first during the three and a half years of self-sacrifice, and into the other (the perfect spiritual condition) at his resurrection, so we are to do as *followers* of our forerunner. And those who are living the consecrated life (living sacrifices) toward God, are now in the first of these "Holy" or spiritual conditions, and, like our leader, will enter into the other, the "Most Holy," when at resurrection (or change) we are made like unto Christ's glorious body.

The force of this is more clearly seen when we notice Paul's statement in Eph., 1:20. Here Paul asserts that at his resurrection Jesus was exalted by God *far* ABOVE all powers, etc., and placed at his right hand (choicest *condition* of favor) in THE (*chief*) *heavenly* place. The Greek word heavenly, here used, is emphatic, and signifies the chief heavenly condition, which is in perfect harmony with what we have already seen, viz.: that Jesus (as we *are*) had been in *a* heavenly condition during three and a half years before, but at resurrection he had reached THE *heavenly* or perfect spiritual *condition*.

Let us remind you that here also the word rendered *heavenly* is the same word used with reference to our position as spiritually begotten—new creatures. This text affirms that at resurrection Jesus entered THE *epouraneous* (heavenly, spiritual condition), while now we are in *an epouraneous* condition as asserted by the Scripture above referred to (Eph., 2:6), and in due time we hope to reach THE *epouraneous* condition and be like him.

ANOTHER PAPER

Many have been the requests to have the WATCH TOWER oftener than once a month, and now it would seem they may have almost their wish.

Such will doubtless be glad to learn that our Bro. A. D. Jones (formerly of this city, but who has recently removed to New York City, where he can be within easier access of some companies of those who read the WATCH TOWER), purposes starting a new paper, to be devoted in some measure to the same topics we have been considering in this paper.

The new paper will be called, "*Zion's Day Star*," and has our best wishes; may it honor our Father and be an able messenger of the glad tidings to many. It will be a monthly, and the same price as the WATCH TOWER. All desiring it should address A. D. Jones, Cor. 27th and Broadway, New York City.

THE EKKLESIA

This is a Greek word which is translated church. In the N. T. it signifies a company, assembly or body of people bound or compacted together.

Today there are many organizations claiming to be the church, and having various bonds of union; but we wish to know, upon the authority of God's Word, what ekklesia, body, or church Jesus established, and what are its bonds of union; secondly, we wish to show that every Christian should belong to that church; thirdly, the injurious effects of joining the wrong ekklesia or church; and fourthly, having joined the right church, what are the results of losing our membership.

First then, the church which Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost after their ransom price was paid, was the little company of disciples who had consecrated earthly time, talents and life a sacrifice to God. They were organized and bound together as members of one society, and as such had laws and government, and consequently a head or recognized ruling authority. The bonds were *bonds of love* and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows, and aims of one were those of the other; and thus they had a far more perfect union of heart than could possibly be had from a union on the basis of any man-made creed. Thus their organization was of the Spirit; their law for the government of each was love, and all as a whole were put under obedience to the "law of the Spirit," as it was expressed in the life, actions, and words of their Lord. Their government was the *will* of him who said, "If ye love me keep my commandments."

Thus we see the early church organized, governed, and in perfect unity and harmony under the rulership or *head*ship of Jesus. Contrast this *church organization* with what now affects to be a continuance of the same—viz.: the various denominational organizations, each of which binds its members to a mental union on the basis of some creed or dogma of its own (many of them anything but (*love*-ly) and each having its own laws.

These laws emanate from their heads or rulers and law-givers; so it is clearly seen that these present day churches have and recognize as heads, or directing, ruling powers over them the ancient founders of their various creeds while their clergy in conferences, councils, synods and presbyteries, interpret and enforce the "traditions of the elders," which "make void the Word of God." These take the place of the true head of the church—Jesus and the true teacher and guide into all truth, the Holy Spirit. Hear the Prophet Isaiah express it, (chap. 9:15). "The *ancient* and *honorable, he* is the *head,* and the *prophet that teacheth lies, he* is the *tail.*"

Will they own this to be so? No, for Babylon the great—the mother of harlots, and all her daughters, the complete nominal church in this evil day, represented in Isa. 4:1, as the seven women, take hold of the one man (Christ Jesus) saying: "We will eat our own bread (which the world supplies) and wear our own apparel (the filthy rags of their own righteousness), only let us be called by *thy name,* to take away our reproach." And so they *assume* the name of Christ and call their organizations Christian churches. Theirs is a union of hands but not a union of hearts.

"These are hard sayings, who can receive them?" But these are not our sayings: it is the warning voice of the "sure word of prophecy . . . . whereunto ye do well that ye take heed." And it is a loving voice for again our Lord declares: "As many as I love, I rebuke and chasten."

There are two senses in which the *true church* of Christ may be considered: All who like the early church were fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other—these saints from the beginning of the Gospel Age down to its close, when all of this class are sealed and the door to the high calling closes, constitute the "CHURCH OF THE FIRST BORN," whose names are written in Heaven. These are all one in aim, hope and suffering, and in due time will be joint-heirs with Jesus Christ to the great inheritance—heirs to the kingdom which God hath promised to them that love him.

The other sense in which this same class is recognized, is, by counting a part for the whole, thus all the living of this class may be spoken of as *the* church; or again any part of this class of living followers who may meet together may properly be called the church; for by the word of Jesus we know that wherever two or three are assembled, he will be among them, consequently that would be a church meeting—an assembly of the "church of the First Born." The *general* assembly will be when all the church are made like, and glorified with, their head—Jesus.

Such then is our definition of the church of Christ; it is perfectly illustrated by Paul (Rom.., 12:4, 5) when he compares the church to a human body. In this figure, Jesus represents the head, and all who are his, constitute the body, over and through which, the head rules. Jesus has been and always will be the head over his church as a whole; he is likewise the head and ruler of the entire living church, and in every assembly where two or three meet *in his name* he is the head, ruler, and teacher. If it be asked: In what sense does he teach?—we answer, by exercising the qualities of the head, or teacher; using one or more of those present in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of your body can call upon one member to minister to another. But here a word of caution:—If one becomes as useful an instrument as a *right hand,* take care that you aspire not to become the head. Be not puffed up; pride will paralyze and render useless: "Be not ye called Rabbi (Master, teacher) for one is your Master (head) even Christ and all ye are brethren." And let not the least member despise his office, "for if all were one member where were the body?" "Nay those members of the body which seem to be more feeble are necessary"—"God hath set the members *every one of them,* in the body *as it hath pleased him.*"

How simple, beautiful and effectual is God's plan of organization.

This brings us to our second proposition, viz.: that all Christians should be joined to this organization. In the light of what has just been said as to the class constituting the church which Jesus organized, it is evident that if you have given up all your will, talent, time, etc., you are recognized by Jesus as a follower, and member of the *ekklesia,* or body of which he is the head, whose names are written in heaven. Thus we join Jesus' church and have our names recorded as members, by consecration. But says one: Must I not join some organization on earth, assent to some creed and have my name written on earth? No, remember that Jesus is your pattern and teacher, and neither in his words nor acts will you find any authority for binding yourselves with creeds and traditions of the elders, which all tend to make the word of God of none effect (Mark, 7:13) and bring you under a bondage which will hinder your growth in grace and knowledge, and against which Paul warned you to "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled with the yoke of bondage." (Gal., 5:1.)

But say some: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible organization of our own? Yes, this is what we have—an organization modeled after that of the early church. We think we have come back to primitive simplicity: The Lord Jesus alone is our head or lawgiver, the Holy Spirit is our interpreter and guide into truth; our names are all written in heaven; we are bound together by love and common interest.

Do you inquire—How shall we know one another? We reply, How could we help knowing one another when the Spirit of our Master is made manifest in word and act, and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance?—these stand ready with consecrated time. Does the Lord's work require money?—these stand ready with consecrated means. Does his work bring upon them the reproach of the world?—these have also sacrificed reputation—all—all to God.

But again, do you inquire how shall we deal with one who walks disorderly in our midst; if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as Jesus and Paul directed.

Now, as in the early church, there are various degrees of advancement among the individual members, and Paul says 1 Thes., 5:14) some are feeble minded. comfort them; some are weak, support them; but while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and *comfort them;* nor for the feeble-minded, and *support them,* but patiently, lovingly, *warn* the disorderly. Whom does he call disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes., 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did—work that they be not chargeable to any; and if any will not work neither should he eat. Thus he said he did, that he might be an example to others. Then again, vs. 14: If after you have warned such a one and he "obey not . . . . note that man, and have no company with him, that he may be ashamed. Yet count him not an enemy but admonish him as a brother."

Again Jesus gives explicit directions where there is a matter of offense between two brethren, Matt., 18:15, 17—If thy

brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: (the company of brethren who assemble together) but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

If, under the organization of our head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren. This organization has its evangelists, pastors and teachers appointed and directed by the Lord. They need no laying on of hands by the *so-called* Apostolic succession; for the "Spririt of the Lord hath anointed" all the members of the body "to preach," etc., (Isa. 61:1) and it is the duty of every member of the body to exercise his office for the edification of other members.

How complete is the organization of the church of Christ with its heaven-written, love-bound and Spirit-ruled membership, and how sad the error of mistaking the nominal for the real church?

The importance of our fourth proposition need not be urged. It would indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking—or what not? But if *filled* with love (the love that prompts to sacrifice) and clothed with humility, and under cover of the redeeming blood, we are safe in the church (body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church—the "little flock"—*now* treading the pathway of humiliation and drinking the bitter cup of death. Oh, the glory that shall be revealed in us doth not yet appear except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb., 4:1.)

Thus Paul warned others and thus he feared, "lest (even after) having preached to others, he himself should be a castaway." (1 Cor., 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitefully use you and say all manner of evil against you falsely, or they may seek to win you back by flattery, saying they cannot afford to lose your influence—you could do so much good by remaining among them. Oh, how necessary in this evil day is the faith—

"That bears unmoved the world's dread frown,
Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage"—not even in the slightest degree.

THE EVERLASTING FATHER

"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa., 9:6.)

Two of these titles of our Lord Jesus have rather bewildered many of His children, and the churches in general holding to the Papal heresy of a triune God—*or three Gods in one,* equal in power, glory and all other respects, have rather been interested in adding to the bewilderment than in explaining the text.

Not to go into the subject in great detail, we would mention a few thoughts on the titles—Mighty God, and Everlasting Father.

The English word *God,* as found in the Old Testament, is the translation of several Hebrew words—sometimes one, sometimes another. In this instance it is the word *El. El* signifies *strong* or *powerful,* consequently is applicable to any powerful being and especially so to the most powerful—the Almighty Jehovah.

That the word is thus used may be readily seen by any one who will carefully note the following texts, in which the English translations of the Hebrew word *El* are in italics:

"It is *in the power* of my hand." (Gen., 31:29)—"there shall be no *might* in thine hand." (Deu., 28:32.)—"neither is it in our *power.*" (Heb., 5:5)—"like the *great* mountains." (Psa., 36:6)—"*in the power* of thine hand to do it." (Prov., 3:27)—"pray unto *a god* [mighty one] that cannot save."—(Isa., 45:20.)—"who among the sons of the *mighty.*" (Psa., 89:6)—"God standeth in the congregation of *the mighty.*" [the saints.] (Psa., 82:1)—"Who is like unto thee O Lord [JEHOVAH] among the *Gods*" [mighty or ruling ones.] (Exod., 15:11)—"Give unto the Lord [JEHOVAH] O ye *mighty.*" (Psa., 29:1)—"The *mighty* God [ruler] even the Lord" [JEHOVAH.] (Psa., 50:1.)

Notice the above texts carefully and critically and all will agree that the context in every case shows the meaning of the Hebrew word *El* to be *powerful one.* How clearly it is stated in the last three quotations that JEHOVAH is the chief "*el*" and ruleth over all other *el—powerful ones.* And it should be known to all, that JEHOVAH is the name applied to none other than the Supreme Being—our Father, and him whom Jesus called Father and God. (John, 20:17.) The meaning then of the words "Mighty God" in our text, is—He shall be called the *mighty powerful.* And so he is, for to him the Father has given all power in earth and heaven—(Matt., 28:19, and 11:27.) "He is Lord of all"—*next to* the Father *for* "The head of Christ is God." (1 Cor. 11:3.) They are one in mind, purpose, etc., because Jesus gave up his own will and took the Father's (John, 5:30) just as we must give up our will, mind, spirit and receive the Father's if we would be made heirs of God, joint-heirs with Jesus Christ our Lord. Does any one ask further proof of a distinction of persons? If so we request such to read Matt. 22:44—Jesus' application to himself of Psa. 110:1, remembering that the words used by David, translated *Lord* [Master] are totally distinct and entirely different words, the first one being *Jehovah* and the other *adon.* We give Young's translation of this verse—

"The affirmation of Jehovah to my Lord—
Sit at my right hand,
Till I make thine enemies thy footstool."

Now let us notice the second appellation—"Everlasting Father." This in the Hebrew signifies just what it does in the English, viz.: *a father forever.* The word father signifies cause or authorship of being—or life giver. So that Isaiah's declaration means that Jesus shall be hereafter known as an author of life—or life giver to some one. Next we inquire to whom will he give life? and Paul answers "As in Adam all die so in Christ shall *all be made alive.*" This teaches then that Christ becomes the Father of the entire race. Next we ask what kind of life or nature will Christ give the race? And the answer is, a perfect *human* nature, and hence an eternal human life—just what they lost through Adam's transgression. So Paul tells us (Rom., 5:18-19.) "As through one [person's] offense sentence came on all men to condemnation [condemning all to a loss of life] so also, through one [person's] righteous act sentence came on all men to justification *of life.* [That is, through the obedience of Christ the death penalty is to be removed—in *his death* it was *paid* and all men shall have a right to life again—the *same life and nature* once possessed, then lost, which has been redeemed or purchased *back.*] For as through the disobedience of one man the many were made sinners [and because *sinners* deprived of *life*], so also, through the obedience of the one [Christ] the many [the same number] will be constituted [made] righteous." And being no longer sinners they will no longer be subject to the penalties of sin—sickness, pain, DEATH.

We see then that the special work of Christ for the human race was the counteracting or rolling back of sin and its penalty—*death* (the loss of life.) In this, he is the Great Physician or Restorer; and the age during which this (*result* of his death on their behalf), will be accomplished is called "The times [years] of *restitution*"—or giving back—of the blessing lost through the entrance of sin. *Human life* was the principal thing lost and *it* Jesus is to *give back*—and in so doing he *shall* (future) be called the "Everlasting Father."

Adam was so created that he might be the *father* or *life giver* to a race of human beings. Through disobedience he lost his own right to life—became a dying sinner. He could only give to his posterity what he possessed—a dying nature—and consequently none of the race ever attained perfect life. Thus Adam failed to become in the proper sense a *father* or *life giver.* It is because Christ will accomplish this work of *life giving* in which Adam failed, that he is called the "Everlasting Father."

But does some one inquire, Is not Jesus a spiritual being and of the divine nature since his resurrection? Yes. Then would not any life imparted by Him be of the same nature as his own, viz: Divine Immortal? By no means, Jehovah is the *life giver,* or *father* of all creation; yet all creation is not possessed of the *Divine nature.* Besides we must not deal in *inferences* while we we have clear teachings of Scripture to guide us in this matter. If Jesus be the *Father* or giver of the *Divine nature* to the world in the next age, he must be equally so to his *church* of this Gospel age. How is this—is Jesus ever called *our Father?* No, he is called our "Captain," "Leader," "Forerunner," "Master," "Head," "Lord" but never is he called *our Father.* On the contrary, Jesus' own teaching and that of the Apostles, is that Jehovah is the only *Father* or Giver of the *Divine nature,* that the God and Father of our Lord Jesus Christ is our Father and hath begotten us (1 Pet., 1:3)—that as *He* raised up Jesus to the Divine nature and likeness *He* would raise up us also by His Spirit.

It was Jesus himself who taught us to pray "Our Father." (Luke, 11:2.) Who also said: "Glorify *your Father* which is in heaven." Matt., 5:16.) "Be the children of *your Father,*" vs. 45. "Pray to *thy Father* in secret and *thy Father* which seeth in secret shall reward thee." (Matt., 6:6.) "*Your Father* knoweth what things ye have need of," etc., etc. Who said again, "I ascend to *my Father* and to *your Father* to my God and your God." (John, 20:17.)

Again Jesus made a very emphatic statement of our dear and close relationship to him and to The Father when he said—"Whosoever shall do the will of my Father which is in heaven the same is my *brother,* and sister, and mother." (Matt. 12: 50.) "Call no man Father on the earth for *one is your father* even God and all ye are brethren." (Matt. 23:9.) And Paul assures us that "Both he that sanctifieth (Jesus) and they that are sanctified (the "body") are all one, for which cause he is not ashamed to call them *brethren.*" (Heb. 2:11).

Do these statements seem out of harmony with that other statement of Jesus (John 10:27, 28.) "My sheep hear my voice and I give unto them eternal life"? We think not, for while it is thus expressly stated that we are begotten of God—that he is our Father, and that "God hath both raised up the Lord and will also raise up us also *by his own power,*" (1 Cor., 6:14) it is also stated that "He which raised up the Lord Jesus, shall raise up us also *by Jesus.*" (2 Cor. 4:14.) The harmony of these Scriptures shows that Jehovah is our Father—life-giver—though he has used the Spirit and the Word as his agents in our begetting, and will use Jesus as his agent in our birth or resurrection.

But though accepting the statements of our Lord on this subject as conclusive, yet we desire to understand if we may how Christ will be the "Everlasting Father" to the *world,* while Jehovah is the Father of the "little flock" who shall with Jesus inherit the kingdom; assured, that every such distinction has a reason, which, if understood, should shed some light upon the general plan.

First then, we remark that Jesus did a work for his church, without which they never could have received either the begetting or birth to the Divine Nature, *i. e.,* he redeemed our human nature. Like all others of the human race, the church *were* sinners, and like all others of the race, we were redeemed —or justified, by the precious blood (life) of Christ. No one is justified to the Divine Nature by Christ's death—no, it was human life that was lost through Adam, and to *human life* all are justified by Christ. It was because it was a *human* nature that was lost that Jesus left the glory he had with the Father, and took upon Him the *human* nature—that he might give or sacrifice it as a ransom for our *human* nature. In a word, it must be evident to all that Jesus' death is the basis or cause of a *restitution of the human nature,* but not a cause of the giving of the Divine Nature.

Secondly, we remark that the Divine nature is Jehovah's gift—given as a reward of obedience (even unto *death*) to those who, by patient perseverance in well doing seek for *it*—"Glory, Honor and Immortality."

Paul informs us that it was because of obedience even unto the death of the human, that God *highly exalted* Jesus, or made him a *Divine* being. (All spiritual beings do not possess the Divine nature—Angels for instance.) And the promise held out during the Gospel age, under which the "Bride" or "Body" of Christ is called out of the World is, that if we follow in Jesus' footsteps, we shall attain to the same prize and experience the same high exaltation from the human nature to the Glory, Honor and Immortality of the Divine—as members of a body *under* Jesus our head.

The *conditions* of this high exaltation are so severe that though *many* are called, few will be chosen, because only a few will make their calling and selection sure by so running as to obtain that great prize. (1 Cor. 9:24.) It is an extraordinary prize, and it is no easy race as all the runners testify from the head all down through this age. Yet, though difficult we run it with *joy* for the same reasons as the *"head"*—who for the joy that was set before him, endured the cross despising the shame. (Heb. 12:2.)

Brother Paul tells us that the *exceeding great and precious* promises of the Word were given us, that by these (the strength and encouragement which they would afford us, as they did Jesus, to be "obedient even unto death") we might become *partakers* of the Divine nature. (2 Pet. 1:4.)

Let us glance at a few of these exceeding great and precious promises:

Jesus says: "To him that *overcometh,* I will grant to sit with me in my throne" (Rev. 3:21).

To him that *overcometh,* I will give power over the nations, and he shall rule, etc., ... *even as,* I received of my Father. (Rev. 2:27).

Paul says: "If we *suffer with* him we shall also *reign with* him." (2 Tim. 2:12). "If we be [become] *dead with* him [dead to the World and to our own will—alive to the will of God] we shall also *live with* him." (2 Tim. 2:11.) If we seek Glory, Honor, and Immortality, patiently and perseveringly we shall gain the prize. (Rom. 2:7). Then again, he says that Christ is a son over a house of sons, whose house are *we,* if we hold fast to the end of the Gospel age, when the house will be *finished.* (Heb. 3:6.)

Peter mentions this special *prize* which is for the *overcomers* of this time saying: "Blessed be that God and Father of our Lord Jesus Christ *who,* according to his great mercy *hath begotten us,* again, to a living hope (through the resurrection of Jesus Christ from the dead) to an inheritance *incorruptible* [immortal] undefiled [pure] and unfading, preserved in heaven for you, ... that the proof of your faith . . . . may be found to, [or result in] praise and glory and honor *at* the revelation of Jesus Christ." (1 Pet. 1:3-7—Diaglott.)

Our Father might have asked our *sacrifice* without telling us how great should be our reward, but he knew that the influence of these exceeding precious promises was needful, that we might properly value the titles and honors of earth, and be enabled to count them all but loss and dross for the excellencies promised us as members of the body of the Christ.

Thirdly, we notice that all of these promises designed to help to the Divine nature (2 Pet. 1:4) belong to the Gospel age. They will all be fulfilled when the church—or body is exalted to glory with the head—set with him on his throne. Read each of these again carefully and any others and see that *none* of the *exceeding precious* promises belong to the next age; all are confined by the context, to this age. To those who have covenanted to *sacrifice* the human, "*now* is the *acceptable* time"—and to such only is the Divine nature given. True there are promises and great ones to mankind, to be fulfilled in the next age during the reign of The Christ head and body, but these are all earthly promises and will not compare with our heavenly ones. Among these, are the promises to Abraham, Isaac, and Jacob, Israel and the nations, all of whom are to be blessed under our spiritual Kingdom which will be the agency and power through which they will be restored to human perfection and happiness; as Paul expresses it: "God having provided some better thing for *us,* that they without us should not be *made* PERFECT." (Heb. 11:40.)

We see then, that the Divine nature comes to the church, as to Jesus, as a *reward* from the Father Jehovah for the race of faith well run, for the crucifixion—*sacrifice,* of the human nature. Does some one ask: Was not our human nature condemned to death already as sinful, and if so how could it be accepted of God as a *sacrifice?* Ah! that was where we were blessed in Jesus, the same as the World *i. e.* his death paid our penalty and justified us. Had it not been for our ransom, we should have had nothing to *sacrifice* and could never have received the *divine reward;* but being justified we could present our justified humanity "a living *sacrifice,* holy, *acceptable* to God." (Rom. 12:1.) Our human nature having been redeemed by our Lord's death, must in the sight of Jehovah, be just as pure and perfect as was the human nature of Jesus, for his perfectness was imputed to us. Consequently being justified by faith, we may run the race as acceptably as did our Lord. And though the race is a difficult one we are not alone in it as he was for he was a solitary traveler and "of the people there was none with him," while we have in each other helps by the way; and in Him as our Leader and "Fore-runner" a perfect example, and above all his watchful eye to guide and direct our course and to give "help in every time of need," as we climb after him. *Few* there be that find this narrow difficult way. It is "a little flock to whom it is *their* Father's good pleasure to give the *Kingdom.*"

We conclude then that the titles, Mighty God, and Everlasting Father, are titles which fully understood, are very ap-

propriate to Our Lord Jesus Christ. And we might add that so perfectly is his Bride—body—church, associated with him, both in filling up the measure of the sufferings—being joined in *sacrifice* and also in the Glory that shall follow, that the same titles are applicable to the Church as his body—for "He that hath freely given us Christ, shall he not with him also freely give us all things?" "Therefore all things are yours, and ye are Christ's and Christ is God's."

After the sacrifice—soon follows the power which will, under him as our head, constitute the whole body of Christ the "Mighty God" (*el*—powerful one) to rule and bless the nations—and the body with the head, shall share in the work of restoring the life lost in Adam, and therefore be members of that company which as a whole will be the *Everlasting Father* to the restored race.

PRACTICAL PREACHING

It is objected that practical preaching is the right kind of preaching, and that prophecy is not practical. Is this true? It is not true. The preaching of the Ten Commandments, the social virtues, and the neighborly and moral duties may be called practical preaching by some, but it is not so in the Christian sense of the word. The most successful preaching is the preaching of the cross in which Paul gloried, and the crown for which he waited. The two advents are the poles around which the orb of duty rolls—the strong foundation on which the morality of the new man reposes. Faith lays hold of the cross, the fountain of divine mercy, and out of love to Him that first loved us, brings forth in the heart and life of the believer the fruits of righteousness. Hope looks forward to the crown and the kingdom, and the promised inheritance, to nerve us for the trials and duties of life, and make us victorious over all our spiritual enemies. This is practical religion. Doctrine is the root and basis and motive of practice; and in the whole range of theology there is not a more practical doctrine than the second advent—no, not one. I challenge you to show me a duty of which it is not in one way or another made the motive.

Read, and consider the following texts of Scripture. It is the motive for patient waiting, 1 Thess. 1:10; for divine hope, Titus 2:13; for moderation in all things, Phil. 4:5; for prayer to be counted worthy to stand before the Son of man, Luke 21:36; for long-suffering patience, James 5:8; for heavenly-mindedness, Luke 21:34; for perseverance in spite of persecution, 1 Pet. 1:7; of godliness and holy conversation, 2 Pet. 3:11, 12; it is the motive for earnest preaching, 2 Tim. 4:1-3: for fighting the good fight of faith, 2 Tim. 4:7, 8; for reverence and godly fear, Heb. 7:26-28; for sobriety and watching unto prayer, 1 Pet. 4:7. This is practical preaching; but if you preach these duties without the Advent, which is their chief motive and strength, you are asking the people for bricks without giving them the straw—the steam is taken from the engine and the train stops.—*Messiah's Herald.*

If the belief of the coming of the Lord has so much power to mould and influence the child of God, what indescribable power and influence should and does the belief that he *has come*—is now present a spiritual being—the *"harvest"* now progressing under his supervision as the chief reaper, and the gathering of the ripe wheat now being in progress and soon to be finished and the righteous then made to shine forth as the Sun in the kingdom of their Father—what effect as a separator and sanctifying power, should this truth have we enquire? What preaching can be so powerful?

FROM BRO. J. B. ADAMSON

DEAR BRO:—Your letter received. I shall try to go on in strong faith in all circumstances, believing the "many and exceeding precious promises" "so Christ shall be magnified in my body" by life or by death. Am working more each day, for delivering personally, calls for more preaching to twos and threes, and is very precious to them and me. I avoid those "wise" men who know it all, whose creed is all and in all for them, and go to those really truth hungry, among whom I find Christ's most precious people and *also many infidels.* Some days do not get far and then have appointments for the evening. Truly the views we hold are *true Gold* to a large and increasing class. Most timely was the tract project from every point of view. As the poor teaching and want of teaching among the clergy increases, many look out to gather rays of light. I am asked to come Sunday at one o'clock to make the third meeting with an intelligent couple, members of the M. E. church who let me talk by the half hour and hour, seeming to drink in the doctrine and rejoice in it. Last night I spent an hour with them before prayer-meeting when I was asked to go along and testify *there* of these precious things. I had to remind them I dare not do so *fully,* and of the opposition and even abuse I met almost everywhere. I may give you some incidents in detail again that will rejoice your heart.

Found the Free Methodist's very fair. The treatment better than I got *anywhere else.* Gave the pamphlet to sixteen preachers and one hundred of the most intelligent of the church membership, attending the conference from all over the state, beside in a large number of cases, also adding a word that will make the book more living for the personality attaching to it. That is the reason I talk to so many that I give the books to; so I get their attention to the book more fully. Am generally asked for explanations of our views, and though neither powerful nor eloquent of speech, I get attention to the book by complying. Thank God for the wider field thus opening. May the will of God be done in poor me, and His name get honor and blessing forever.

Yours in Christ,
J. B. A.

YOUR LETTER

We have been so much engaged by the tract work during the past three months that the issuance of the last two numbers of the W. T. has, of necessity, been considerably delayed. Our apology must be found in article under the head of "In the Vineyard."

To many who may have written important letters or ones requiring some answer, the same apology must be offered. The distribution of the pamphlets and papers has brought from their readers hundreds of letters, asking questions or requesting back numbers of the paper, etc. We answered quite a good many of these, but they come so fast, and our time has been so limited, that nearly a thousand letters and postal cards have now accumulated—unopened and unread, and probably *your letter* is among them.

The Lord has provided more office help (for it is difficult to get suitable assistance), and we hope to get caught up soon.

Let us here remark that we do not send *receipts* for regular subscriptions—the amount is too small. You know when and what you send, and we keep a careful record of all receipts. If subscriptions are lost in the mail we will be responsible for it, and be the losers. If your paper fails to come to hand any month, inform us by card if you have paid in advance, or if, as one unable to pay, you have requested to be put on the *"Lord's poor list."*

NO BACK NUMBERS

The demand recently has exhausted our supply of back numbers of the WATCH TOWER except a few of the July number.

For the benefit of our many new readers we will republish a few articles which appeared in our columns about a year or two ago. Among others in next number will be an article on "The Beast and Image of Rev. 13."

ROME AND JERUSALEM.—The Roman Church maintains a steady attention to the Holy Land. At Jattha they have erected a new hospital, they have established a branch nunnery at Ramleh, and a nunnery and schools at Bethlehem. It would appear that the Franciscans have a new establishment at Emmaus, in addition to the large hospice at Jerusalem. On the Mount of Olives a grand sanctuary and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who, with great devotion, spent several years on the spot, in order personally to superintend the work.

THE CREATIVE WEEK

We read in 1 Tim. 6:20. "O Timothy, ... avoid profane and vain babblings and oppositions of science, falsely so called." This passage the church nominal has ever been ready to quote when an investigation of nature's laws seemed to develop ideas or theories at variance with her cherished opinions; forgetting sometimes to obey the equal injunction. "Prove all things, hold fast that which is good." Paul did not blow hot and cold. In the first place he did not say "*science.*" The word he used means knowledge or wisdom in a more general sense. Secondly, he clearly indicates that it must first be *proved* to be a vain babbling under the name of wisdom before it is rejected.

Strange to say the church [falsely so called] professing to walk in the light and in the knowledge of God instead of being a leader in the advancement of true science and philanthropy, has not only been a dead load dragging behind, but has often bitterly opposed every advancing step.

The telescope and microscope were denounced as instruments of unholy prying into God's secrets. Astronomy, Geology and whatever truths there may be in the Evolution theory, have been violently assailed; while religious intolerance, human slavery and the divine right (?) of kings has been defended, supported and duly prayed for.

Scientists however, have but little room for boasting as regards intolerance. They have denounced each other and frequently claimed what was afterwards proved untrue. The study of nature without a knowledge of nature's God frequently leads to the wildest conceptions. We must first see light in his light to see clearly. Then, a looking down through nature—after having looked up to nature's God—expands the heart and mind; and fills us not only with admiration, but with *adoration* as we catch the panoramic glimpse of the glory, majesty and power of our transcendent Creator. The God of the Bible is also the God of nature; and if we do not see perfect harmony we may set it down that we misunderstand either the word of inspiration, or the lesson of creation.

The Bible has nothing to fear from mature science; on the contrary, scientific investigation and research are daily adding to the proof of the authenticity and reliability of the Scriptures.

We wish at this time to look into the subject of Cosmogony; or the science of the origin and formation of the earth. Many suppose, that the history of creation as given in the first chapter of Genesis, is utterly at variance with the teachings of Geology. This is not the case. Some of the most eminent Geologists believe "that the word of God, properly interpreted, is in harmony with the teachings of their science . . . . also, that the divine word explains the divine work, while the divine work confirms the divine word." Prof. Silliman says, "Every great feature in the structure of the planet corresponds with the order of events narrated in the sacred history." "This history furnishes a record important alike to philosophy and religion; and we find in the planet itself, the proof that the record is true." Prof. Dana declares, "In this succession, we observe not merely an order of events, like that deduced from science; but there is a system in the arrangement, and a far reaching prophecy, to which philosophy could not have obtained, however instructed." He further says, "No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligenec, could have contrived such a scheme, or would have placed the creation of the Sun, the source of light to the earth, so long after the creation of light, even on the *fourth* day, and, what is equally singular, *between* the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."

The conflict between the champions of Genesis and Geology has been mainly in reference to the length of *time* consumed in the work of creation.

Most geologists reckon time only in millions of years; while many Bible students as devotedly claim for the Mosaic account, six literal—or 24 hour—days. As to the latter theory, while we do not doubt God's *ability* to create the earth and its inhabitants in that very short period, yet we do know that such unnatural haste has not been, in other things, his practice. Those who understand the plan of the ages will see this.

Besides, the scriptural use of the word "*day*" will not support such a conclusion. It is used there as we often use it now, in an accomodated sense. For instance: "The day of temptation in the wilderness;" (*forty years.*) Heb. 3:8. "In that day;" "The day of the Lord;" (*1000 years*); and many others. As if the Lord would guard his people against such an error he ends the description of creation in these words: "These are the generations of the heavens and of the earth . . . . *in the day* that the Lord God made the earth and the heavens." Here the whole period is called "*the day.*" So indeed the period of *re*-generation under the second Adam is called "*the day of Christ.*"

The length of *the day of creation* is a question which heretofore no one has been able satisfactorily to answer. Many Bible students think that because Peter says "One day is with the Lord as a thousand years" each day of creation must be of that duration. Peter, however, was speaking of the period between the day of creation and the day of the Lord; his language can fully apply, only to that period; and is without doubt very strong inferential proof of the theory that the period from the dominion of the first Adam to that of the second will be six thousand years, to be followed by the "*Millennium*" or the seventh *thousand* as the antitype of the Jewish Sabbath.

There are good reasons why we should expect the creative days to be different from the thousand year days, which Peter speaks of. Let us not forget however, that Peter links them together; but we will refer to this again.

While we do not see evidence to warrant the need of such enormous periods as some geologists claim, yet we do think that six thousand years (a thousand years to each day) are altogether too short for the amount of change, development, &c., accomplished in the preparation of the earth for man.

Some geologists have claimed thousands of millions of years since life began. "Sir Wm. Thomson has reduced the estimate on physical grounds, to one hundred millions of years as a maximum." [Dana]. As a few hundred millions is only a difference of opinion among these *savants* it might be well to leave about that much off from *some of their* calculations (?). The mode of reckoning used, and the reliability of the data will be understood from the following remarks of Prof. Dana. "In calculations of elapsed time, from the thickness of formations, there is always great uncertainty, arising from the dependence of this thickness on a progressing subsidence, [regular sinking of the land.] In estimates made from alluvial deposits, [soil, etc., washed ashore or deposited by a stream] when the data are based on the thickness of the accumulations in a given number of years—say the last 2000 years—this source of doubt affects the whole calculation, from its foundation, and renders it almost, if not quite, worthless . . . . When the estimate . . . . is based on the amount of detritus [fine scourings] discharged by a stream, it is of more value. But even here there is a source of great doubt," &c.

A question of the first importance in our investigation is this: At what point in past history did the six days work of Gen. 1. begin? Was it at the beginning of the creation of the *universe*, as some have conjectured? Was it at the moment of the origin of our earth as a distinct planet? Or was it when God began the special work of preparing it for habitation of man? A work which we believe has not been done as yet in any other sphere. We think it was the latter period. We have no knowledge of the time occupied in creating or evolving the untold myriads of Suns with their satellites; some of them so far away that light (moving 191,000 miles per second) takes millions of years to come to us; thus proving that they were flaming suns millions of years ago.

Scientists claim, without seeming objection, that our earth was once a globe of molten material of which only the crust has yet cooled. That as the cooling process went on the vapors condensed, completely covering the earth in an ocean of water which was mixed with, or held in solution and suspension, much that now forms the surface of our earth. In the course of time by earthquake upheavals (caused by the cooling and contraction of the earth's crust) the land appeared above the ocean's surface. The work of assorting the different layers or strata of minerals and rocks had now begun and has evidently been going on ever since. The dashing of the waves of that turbid ocean against the upheaved continents, assisted by the acids, &c., believed to be in the water, evidently wore down the original rocks, forming boulders, pebbles, sand, &c., depositing each in layers, to be again upheaved

and worked over until satisfactory to the plan of the great Architect. It is not known how soon plant life began, as the earliest was probably not fitted to survive and was evidently destroyed in the grinding of the great mill.

We think the beginning of the *six days'* work was at a point when the earth was so far cooled that it was covered with an ocean of water, but before the first continent appeared above the surface of the shoreless sea. While the scriptures clearly teach that God is the Creator of all things we think that Gen. 1, describes only the preparation of the earth from this period onward; and does not even allude to the creation of the starry heavens; so that previous time, either geological or astronomical, is not included in the *six days.*

"In the beginning God created the heavens and the earth." The heavens here alluded to are terrestrial; as—"the birds of heaven," "rain from heaven," "clouds of heaven," &c.

This is in harmony with Ex. 20:11. "In six days the Lord *made* heaven and earth the sea and all that in them is." The latter clause means birds, beasts, fish, &c. On the first day, only the sea appeared; on the second, the heavens were formed; and on the third the earth or dry land was brought to view. It is claimed that the word *"create"* in Gen. 1:1, rather means to shape, form or make, out of that previously created, (as in Ex. 20:11, above,).

Vs. 2. "Now the earth was waste and empty; and darkness was over the face of the deep: and the Spirit of God was *brooding* over the face of the waters." This verse shows us the condition of the globe when this special work began, and it evidently corresponds to the earliest geological era; (the Azoic). As the hen broods over her nest of eggs, developing the life by imparted warmth, so the Spirit is represented as vivifying the inanimate waters. This impartation of new life or energy would undoubtedly affect the electric conditions of the earth and LIGHT would be the seeming result.

Vs. 3. "And God said, Let there be light; and there was light." What Prof. Dana predicates of the beginning of activity in matter would, we think, be true in the beginning of a special moving. He says, "In such a beginning, the activity would show itself instantly, by a manifestation of light, since light is a resultant of molecular activity. A flash of light . . . . would therefore be the first announcement of the work begun." This would of course be some kind of electric light, *earthly,* not heavenly, as the globe was then wrapped in dense clouds of steam from the heated waters. It may have been like the Aurora Borealis (Northern Lights) or the Zodiacal light.

We have not room in this article to follow in detail the work of each day, we can only notice a few points in passing.

On the second day the watery vapors were lifted above the firmament or *expanse* which was called heaven. That might occur in this way. In that early period the ocean contained a large quantity of carbon, phosphorous and other elements in solution. As formations took place gases combined from these elements would escape into the air, saturating it with carbonic and other acids. This very heavy (carbonic acid) gas would make the air so bouyant that the lighter clouds would rise far up into it; probably much higher than they are now, as the most of the carbonic acid has since been absorbed by the wonderful plant life that afterwards formed our vast coal beds.

Skeptics and Infidels have objected to the idea that the sun, moon and stars were not created until the fourth day.

The objection is reasonable, but it is based on a misconception of the Scriptural statement. The earth had been revolving around the sun for ages and Moses is evidently alluding simply to their first appearance to the earth, and their appointment as the recorders of passing days and years.

Apparently God had another reason for now revealing the Sun. Plant life as then existant could live without light, but animals have eyes, and God is about to introduce these. Why had not the Sun given light to earth before? The ocean was once a *boiling sea.* Still earlier all the water of Old Ocean was in a state of vapor; and the clouds enveloping the earth must have been simply immense. Not until the earth had so far cooled that the larger part of these clouds had disappeared by condensation in the sea could the heavenly bodies possibly be seen; and this was evidently not until the fourth day.

About this time it is thought the great coal beds were formed. Coal is made from dense forests of trees and plants which grew ages ago, and which after having formed a thick bed was broken down and covered by the sea with a layer of stones, sand, clay, etc. Above this a new forest sprang up to be again covered and laid away safely to cake into coal for the use of generations of men who existed then, only in the plan of God.

This would seem to have taken a long time, and so we think it did, (In Nova Scotia no less than seventy-six successive forests have grown after and above each other,) but not so long as it would now require. The earth was then one vast hot-bed. (These deposits are found in the Arctic regions.) Plants which now grow only a few inches or a few feet high, even at the equator, grew then forty, sixty and eighty feet high, and two or three feet in diameter. Probably in that warm virgin soil and moist and richer atmosphere these forests had an almost mushroom-like growth. Evidently then, there can be no just comparison made between the far past and the present, neither can we measure past ages by present rates of development.

Is there then no way of measuring these days of creation? Yes! we think there is. We believe we have found the key. There are seven days: Each must be of the same length: If we can find the length of one we will know the length of all.

We have just found, that we do not know the duration of the first six: How is it with the seventh? We know when it began, can we find where it ends? At the close of the creation God made one who, in the likeness of himself, should have dominion over all,—an image or miniature of God. Then God began his rest. Adam fell and the power passed into the hands of "the Adversary." (In accordance with Jehovah's original plan) Jesus has purchased the "Inheritance" and is preparing for the overthrow of the usurper. When he takes his great power he will reign until he has put all enemies under his feet. This is the work of the Millennial age. When he has restored all things, he delivers up the kingdom to God the Father who again resumes the reins of government. How long does God rest—as to the affairs of this world? Seven thousand years. ["The Father judgeth no man, but hath committed all judgment unto the Son."]

We turn again to the words of Peter. His subject is the history of the period of time from "the *generation* of the heavens and the earth to their *re-generation.* He says: "One day is with the Lord as a thousand years." He teaches then, that the week of the law, was typical of the grand period of 7000 years of man's allotted history. Six thousand years of toil under the bondage of sin and Satan, to be followed by one thousand years of peace, rest and heavenly communion. But when this Sabbath shall end—as it must—is there another weary week of toil to begin again? No! thank God the cycle is complete. The Jewish week was a glorious type; gracious even in its keeping, for man and beast: and it has a worthy antitype. But what of that grander cycle, of which the seven days was but a typical part—the seven times seven, that ushered in the Jubilee?

If the seventh period of creation in which the Father rested is seven thousand years long—as shown above—so are the other six periods; and so we have seven times seven thousand years, even forty-nine thousand years, bringing us to the fiftieth thousand the antitype of all chronological antitypes, the *great grand* JUBILEE.

"God's purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

W. I. MANN.

VIEW FROM THE TOWER

The work of the Lord still prospers—favorable and encouraging reports from all parts of the field. All the workers are well, etc., except our dear Brother Sunderlin, who still suffers intense pain, confined to his bed.

The Lord provide for each of us the experiences he sees us to need, preparing us for the kingdom.

The letters keep pouring in from all parts of the U. S. and Great Britain, and give evidence that the Lord has been using the little books *as* His agent to awaken His children to fresh interest in His plans and work.

The letters average about 40 to 50 a day, and nearly all represent *true* hearts overflowing with love and gratitude for God's goodness, in permitting them and us, to see so much of His grandly unfolding plan of love, for man's salvation.

We wish all could read these letters if we had more room we would frequently refresh you with others like the two which we publish in part below.

These letters have just come to hand and we cannot resist the desire to add to and refresh your joy and comfort, in the rough pathway to glory. The first is from a minister.

NOTTINGHAM, ENGLAND,
November 8th, 1881.

MY DEAR SIR—Permit me though a stranger to assure you, that I can never feel sufficiently thankful that out of the thousands of copies of your book, "*Food for Thinking Christians*" distributed in this town—a copy fell into my hands: apparently it was the merest accident; but really I regard it as a direct providence. It has thrown light upon subjects which have perplexed me for years; and has made me feel more than ever, what a glorious book the Bible is, how worthy of our profoundest study. At the same time, I came from the study of your book with the conviction that a very large proportion of the Theology of our Churches and Schools, is the merest scraps of human notions, and that our huge *systems of Theology* upon the study of which, some of us have spent so many laborious years—only to be the worse confused and perplexed—are infinitely more the work of mistaken men, than the inspiration of the allwise God.

However I may differ from the book in a few minor details, I found the main argument to be resistless, commending itself to both my head and my heart. Again let me thank you on my own behalf, for the good I have received.

I find at the close of it, you make an offer to send copies to any who have reason to believe they can make a good use of them. In my church and congregation, there is a number of intelligent persons who are interested in the second coming, and who would be only too glad to read your book, I could distribute 60 or 70 copies with advantage, you say, "ask and ye shall receive"—I have faith in your generosity. Believe me to remain yours, Most faithfully ————.

LOUISVILLE, KENTUCKY,
November 22, 1881.

GENTLEMEN—Having read with the most profound interest your publication entitled; "Food for Thinking Christians," and being fairly dazzled by the wonderful light it reveals on the great "subject," I find myself thirsting for more knowledge from this seemingly inspired pen.

Therefore in accordance with the invitation extended by you on the cover of this little work I ask that you send me a few copies of "The Tabernacle and its Teachings," if in print.

With reference to the first named book, permit me to say, that I have never yet read or heard anything equal to that little volume in its influence upon my heart and life; and to my mind, it answers most grandly and conclusively the great question, "Is life worth living." Such views as it sets forth, are bound to find response in the minds and hearts of all unbiased thinking christians, for they bear the stamp of something greater than mere human conception. I only wish we could hear it from the pulpits; but I think this must shortly follow. It is good seed and in its "*due time*" will come forth.

Believe me, I am
Very Truly Yours ————.

"A LITTLE WHILE"

A little while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into Heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into Heaven's glad song

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us;
His arm almighty is our strength and stay.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day,
Blest Saviour, make our spirits' vision clearer,
And guide, oh, guide us in the shining way.

A little while! Oh, blessed expectation!
For strength to run with patience, Lord we cry;
Our hearts up-leap in fond anticipation.
Our union with the Bridegroom draweth nigh.

—*Selected.*

"YE ARE GODS"

"I have said, Ye are Gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes" [literally heads]. Psa. 82:6.

Our high calling is so great, so much above the comprehension of *men*, that they feel that we are guilty of blasphemy when we speak of being "*new* creatures"—not any longer human, but "partakers of the *divine nature*." When we claim on the scriptural warrant, that we are begotten of a divine nature and that Jehovah is thus our father, it is claiming that we are divine beings—hence all such are Gods. Thus we have a family of God, Jehovah being our father, and all his sons being brethren and joint-heirs: Jesus being the chief, or first-born.

Nor should we wonder that so few discern this grand relationship, into the full membership of which, we so soon hope to come. The apostle tells us that "the *natural* man receiveth not the things of the Spirit of God . . . . *neither can he know them* because they are spiritually discerned." (1 Cor. 2:14). Just so it was, when our great Head and Lord was among men: He, having consecrated the human at 30 years of age was baptized of the spirit, and became a part-taker of the divine nature. When Jesus said he was *a son of God* the Jews were about to stone him, reasoning thus, that if a son of God, he was making himself to be also a God, or of the God family. [Just what we claim. "Beloved, now are we the sons of God"—"The God and Father of our Lord Jesus hath begotten us."] (1 John 3:2 and 1 Pet. 1:3).

Jesus does not deny that when he said he was a son, it implied that he was of the divine nature, but he quotes to them the above passage from the Psalms as being good authority and it seems as though it satisfied them, for they did not stone him. Jesus said, "Is it not written in your law, I said, Ye are Gods"? Then he proceeds to show that the "Gods" there mentioned, are the ones who receive obediently his words and example, and concludes his argument by asking whether if God calls such ones as receive his (Jesus,) teachings, Gods, whether they think that he the teacher, whom the Father had specially set apart as the head of *those Gods* could be properly said to blaspheme, when he claimed the *same* relationship as a son of God. (John 10:35).

These sons of God, like him from whom they heard the word of truth by which they are begotten, are yet in disguise; the world knoweth us not for the same reason that it knew him not. Our Father puts no outward badge or mark of our high relationship, but leaves each to walk by faith and not by sight all through the earthly pilgrimage—*down into* death. His favor and love and the Glory and Honor which belong to our station, we can now see by the eye of faith, but soon it will be realized in fact. Now we appear like *men*, and all die naturally like *men*, but in the resurrection we will rise in our true character as Gods.

"It doth not yet appear
How great we must be made;
But when we see him as he is,
We shall be like our Head."

How forcibly this is expressed by the prophet and how sure it is too, Jesus says—It cannot be broken: "I have said ye are Gods, all of you sons of the Most High. But *ye shall die like men*, and fall like one of the princes." [lit. *heads*—Adam and Jesus are the two heads.]

Then the whole family—head and body are addressed as *one*, as they will be under Christ their head, saying—"Arise O God, judge [rule, bless] the earth: for thou shalt inherit all nations." The Mighty God, and everlasting Father of the nations, is Christ whose members in particular we are. He it is that shall inherit all things and He it is that promised his body that they too should have power over the nations, and of whom Paul says "Know ye not that the saints shall judge the world?"

How forcible this scripture in connection with the thought that *all* must die like men—like the (last) one of the heads. [See article "Who Can Hear It."—*November Number, 1881, Z. W. T.*]

IMPORTANCE OF BAPTISM

[With the exception of the paragraphs below, this article was a reprint of that published in issue of September, 1880, which please see.]

The baptism of which Paul speaks then, cannot mean water baptism. No, thousands are so immersed who will not be *in his likeness in the resurrection.* But baptism into water is a beautifully expressive type of the real baptism into *death.* By it we emphasize our covenant to die to the world and earthly conditions, to rise to "walk not after the flesh but after the spirit." Jesus so used it and it is so beautifully expressive of our hope and covenant, that if there were no divine injunction as to its performance, *as there is,* we should still feel it a privilege to show forth our planting (burying) together, in the likeness of his death and our expectation of being in his likeness in the resurrection.

When Cornelius had received the Holy Spirit Peter inquired: Can any man forbid water that these should be immersed? And so we ask, Who can say aught against *water* being thus used as a type of our death and resurrection? And we might put the question in another form for some: Can any man refuse to thus show forth his death if he has *indeed died* to the world? We think not. That which hinders many in the public illustration of the death they profess is we fear, generally *pride,* fear of mental or uttered reproach of fellow disciples and of the world. But dear fellow disciple reflect that these objections to water baptism indicate that the true essential baptism has never fully taken place. You may be partly dead, and may have given up part of your own will, but when fully crucified you will say with Jesus, "I *delight* to do thy will, O Lord." I count all things but loss and dross that I may win Christ—the great prize.

The true baptism then, is to be submerged, covered up, or immersed into *death;* to which every member of the Christ is appointed—i. e., the eternal death of the human nature. And thus by this voluntary baptism into this eternal death, we as *new creatures* begotten again of God (1 Pet. 1:3) become members of the body of The Christ—the body anointed, dedicated or set apart for the work of redeeming and restoring a fallen race. From the moment we covenant to be thus baptized, until the human body is laid in the dust and the death of the human completed, the work of baptism is in process. The "new creature" is to reckon the old creature dead; so, completely ignoring its will, and letting the holy spirit—mind—will of our Father bring even these mortal bodies, into active service to his glory. "Let (*this*) same mind (spirit, disposition, will of our Father) be in you, which was also in (the head of the) Christ—Jesus our Lord." If thus as human beings, we die daily until ultimately dead, and if as "new creatures" we are begotten again of God and are daily growing up into his likeness, can we doubt the truth of Paul's statement, that in the resurrection we shall be born in the likeness of our head and forerunner—Jesus, who is the brightness of our Father's glory?

THE MORNING COMETH

"The watchman said, The morning cometh" (Isa. 21:12), and though while making this answer, he forewarns us of night, he also assures us of the morning. There is a morning, says he, therefore do not give way to faintness of spirit; but there is a night between, therefore take warning, that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning—a dark delay, for which we should be prepared. During this he calls for watchfulness, for the length of the night is hidden, the time of daybreak is uncertain. We must be on the outlook, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the failing of hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say "when will the night be done?" He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they will again and again return, to learn of the watchman what is the promise of the day; for no familiarity with the night can ever reconcile them to darkness, or make morning less desirable.

It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival; for the coming of the morning is the coming of him whom we long to see. It is the coming of him "who turneth the shadow of death into the morning." (Amos 5:8). It is the return of him whose absence has been night, and whose presence will be day. It is the return of him who is the resurrection and the life, and who brings resurrection with him; the return of him who is creation's Lord, and who brings with him deliverance to creation; the return of him who is the Church's Head, and who brings with him triumph and gladness to his Church.

All the joy, the calm, the revivifying freshness of the morning, are wrapt up in him. When he appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fullness thereof, the fields are joyful and all that is therein, the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for he has come, for he has come to judge the earth; with righteousness shall he judge the world, and the people with his truth" (Psa. 96:11; 98:7).

This morning has been long anticipated. Age after age has attracted the Church's eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been described, and rejoiced in as the sure consummation towards which all things are moving forward according to the Father's purpose. "There is a morning" has been the word of consolation brought home to the burdened heart of many a saint when ready to say with David, "I am desolate!" or with Jeremiah, "He hath set me in dark places as they that be dead of old."

Let us dwell for a little time on some of these Old Testament allusions to the morning. Let us take the Thirtieth Psalm.

David had been in sorrow, and in coming out of it he makes known to the saints his consolations: "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For there is but a moment in his anger; in his favor is life; weeping may endure for a night, but joy cometh in the morning" (Psa. 30:4, 5).

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say, (verse 11), "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness." But it is the voice of a greater than David that is heard in this Psalm. It is one of Christ's resurrection Psalms, the 18th and the 16th. He was "lifted up," so that his foes were not made to rejoice over him. He cried and was "healed." His "soul was brought up from the grave." There was anger against him "for a moment," when he bore the sinner's curse. But in Jehovah's favor there was "life." He had a night of weeping, a night of "strong crying and tears," when his soul was "sorrowful even unto death," and when beneath the waves of that sorrow he sunk, commending his spirit into the Father's hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, he left all his sorrow behind: his sackcloth was put off, and he arose "girded with gladness." He found morning and joy; and he is "the first fruits of them that slept." His rising was the rising of his saints,—There was a morning for him, therefore there shall be one for us,—a morning bright with resurrection glory.

Let us next take Psalm forty-ninth. These are Christ's words, as is proved from the quotation of verse 4th in Matt. 13:35. He summons the whole world to listen. He "speaks of wisdom," for he is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul; and who knew so well as he what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He contrasts the wicked and the righteous. "Over the wicked the righteous shall have dominion in the morning." The morning then brings dominion to the righteous,—redemption from the power of the grave. In this Jesus rejoiced; in this let us rejoice. This joy of the morning was set before him; it is the same joy that is set before us. Dominion in the morning is that to which we look forward,—a share in the first resurrection, of which those who partake live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel's faithful ones, in the time of "Jacob's trouble." The earth is shaken (verse 2, compare with Haggai 2:6; and Heb. 12:26, 27;) the sea and the waves roar (v. 3, compare with Luke 21:25;) but there is a river whose streams gladden them. God is in the midst of her. Nay, "God helps

her when the morning appeareth," (verse 5, margin,) just as in in the morning watch he looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at his voice,—he sweeps off every enemy, he makes wars to cease, and sits himself on high over the nations, as King of kings, "exalted in the earth." From which we gather that the morning brings with it deliverance from danger,—victory over enemies, the renewal of the earth, peace to the nations, the establishment of Messiah's glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth—resurrection for the church, restoration for Israel, restitution for the earth!

Look at the 110th Psalm. We see Jesus at Jehovah's right hand, waiting till his enemies be made his footstool; and then he who said unto him "Sit," shall say, "Arise." (Psa. 82:8.) He is yet to have dominion on earth, and to sit upon the throne of his father David. Willingness, beauty, holiness, brightness, number; shall mark his people in that morning of joy which his coming shall produce. "The dew," says one, "is deposited in greatest plenty about the breaking of the dawn, and refresheth with its numerous drops the leaves and plants and blades of grass on which it resteth; so shall the saints of God, coming forth from their invisible abodes out of the womb of the morning, refresh the world with their benignant influence; and therefore are they likened to the dew, for all nature is so constituted of God as to bear witness of that day of regeneration which then shall dawn."

Read also "the last words of David," (2 Sam. 22:1-4,) in which, as in the 72nd Psalm, "the prayers of David are ended," or summed up. "There shall be a just one ruling in the fear of God; as the light of the morning shall he arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth." Not till that Just One comes is that morning to dawn, for he is its light, and from his countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tasted in the time of absence be forgotten in the abounding blessedness of his everlasting presence.

Let us hear how, in "the Song," the bride refers to this same morning. She rejoices in the Bridegroom's assured love, and her desires and longings are not questionings as to the relationship in which she stands to aim. This is with her a settled thing, for she has tasted that the Lord is gracious. "I am my beloved's and my beloved is mine," What directions do her longings take? Her "eyes are towards the hills," over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry: "Make haste, my beloved, and be thou like a roe, or to a young hart on the mountain of spices" (8:14). Thus also she anticipates the morning of fuller joy, even while enjoying present fellowship: "He feedeth among the lilies until the day breaks and the shadows flee away" (1:16, 17). And thus the Bridegroom himself, feeling if one may so speak, the loneliness of the night, and that it is "not good to be alone," longs, like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest gleams of dawn: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (4:6). On that hill let us meet him in faith, and watch with him in hope, yet ever remembering that though his joy which faith gives here is unspeakably comforting, it is not the gladness of the marriage supper,—it is not blessedness of the bridal day. For he himself, while telling his disciples, "Lo, I am with you always," says also this, "I will not henceforth drink of this fruit of the vine until the day that I drink it new with you you in my Father's kingdom." (Matt. 26:29.)

There is the joy of deliverance from overhelming danger. This was the joy of the Jews when their adversary perished and Mordecai was exalted:—"The Jews had light, and gladness and joy, and honor . . . . the Jews had joy and gladness, a feast, and a good day" (Esther 8:16). Such shall be the Church's joy in the morning of her great deliverance. There is the joy of escape from captivity and return from exile, such as made Israel feel "as men that dream." Such shall be the Church's joy when her long captivity is done. Then shall her mouth be filled with laughter; and her tongue with singing; having sowed in tears she reaps in joy.—Psa. 66:2. There is the joy of harvest, Isa. 9:3; and such shall be the Church's joy. There is the mother's joy when her pangs are over, and the child is born into the world.—John 16:20. With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning;—a long, glad day before us; no evening with its lengthening shadows, no night with its chills and darkness.—"There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." —Rev. 22:5.

The prospect of this morning—this "morning of joy"—nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! how difficult for us to fight against faintness and despair! But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon "the inhabitants shall not say, I am sick." We can look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter. The here is but an hour; the hereafter is a whole eternity.—*H. Bonar.*

THE BLESSED DYING

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Rev. 14:13.

Uniformly throughout the Bible except this one instance death is represented as a dreadful disaster, a terrible enemy, a devouring monster, and the grave as a great prison, permitted of our loving Heavenly Father, only because men had become sinners and must be destroyed. And the great hope held out before the world has been, that *Christ* having given himself a ransom for the sinners—having "tasted *death for* every man"—the just for the unjust, will soon commence the great work of destroying *death* by restoring all mankind to life. Thus will he "swallow up *death* victoriously."

When he has exalted his church to the glory of kingdom (symbol, *mountain,*) power, then, he will spread before *all people* a great feast, and through this kingdom (mountain) he will destroy the vail of ignorance and the covering of death—i. e. "He will swallow up death in victory." Isa. 25:6-8. Then, he will break open and abolish the great prison house of death and set at liberty all the captives. Of this deliverance to the captives and opening of the prison doors to them that are bound Jesus preached, saying, "The hour is coming in the which all that are in their *graves* shall hear the voice of the Son of man and come forth." (John 5:28.)

Paul recognizes *death* as the greatest of all enemies, and speaking of Christ's Millennial reign he says, "He must reign until he hath put all enemies under his feet: The last *enemy* that shall be destroyed is *death.*" (1 Cor. 15:25, 26.) It is the same apostle who, speaking of the object of Jesus coming into the world and dying for our sins, says that he took the human nature that "through death he might destroy him that had the power of death, that is the devil." (Heb. 2:14.) It is also affirmed that he will open the prison doors of them that are bound (captives of death) and proclaim liberty to the captives (Isa. 61:1.)

In view of the general expression of enmity to death, in the Scriptures the above solitary text speaking of it as a blessing, is rather peculiar until we notice, that the application is limited by the word *"henceforth."* Not always, but henceforth death may be a blessing. But notice another limitation; it will not henceforth be a blessing to *all* mankind, but only to those in the Lord—members in particular of the body of Christ, the little flock to whom it is the Father's good pleasure to give the kingdom—to all others *death* will continue to be an *enemy* until its final destruction in the Millennial reign. (Hos. 13:14.)

Again, it is unusual to speak of those already *dead* as dying; but the spirit uses this seemingly incongruous expression, evidently desiring to limit the application of the death blessing to a certain class "Blessed are the *dead* (dead to the world—crucified with Christ—"ye are dead and your life is hid with Christ in God,") who die in the Lord from *henceforth."*

Now, we are full of interest to know when, from what time forward, will it be blessed for the special class mentioned, to die. These words were written for our edification and we should be able to know *when* they apply: especially if we are *in* the Lord and *dead* to the world; for it was part of our Master's promise, that the spirit should guide us into an understanding of the truth and show us things to come. (John 16:13.) If as we believe the last members of the body of Christ are now living—"The feet of him"—it is time that we understood this passage, which clearly refers to *the feet.*

We look backward at the context, to ascertain if possible when this blessing is due. The seven preceding verses give, we think, very clear testimony on the subject. They mention three specific messages which must be proclaimed in the church (symbol, *heaven*) which, we believe, have been in process, during the first seven years of harvest just ended, from 1874 to 1881. The first message embodies not only the agelasting good news (Gospel) but also the time element. "*The* HOUR *of his judgment is come.*" This is precisely what was preached by quite a goodly number of us, viz: that the glad tidings of great joy should yet be unto *all people*, and that the "*harvest*" or *time* of trial (judgment) commenced with 1874, and would last for forty years, the first seven years being specially devoted to the church for the harvesting of the first-fruits.

You will recall that up to 1878 though Restitution was the key note, and entire consecration was always urged, yet the *time* element was one of the most prominent features always. Since 1878, however, though the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of *time* has almost stopped among all the preaching brethren—and this too, without any preconcerted arrangement, and without any other reason, than that other elements of truth came into greater prominence.

It was in the spring of 1879, that seeing clearly the parallelism between the nominal Jewish church and the nominal Gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spewed out of his mouth (Rev. 3:16.) no longer to be his mouthpiece. We saw that this was due in 1878, as the parallel of the rejection of the Jewish church, when Jesus just prior to his crucifixion, wept over them and said, "Your house is left unto you desolate"—The Jewish church was there likewise cast off, or spewed from his mouth.

We were led to see very clearly that the nominal church of the Gospel Age, is the Babylon (confused, mixed condition, of worldly-mindedness and luke warm christianity) described in Rev. 18:2-4.

This spewing out, or casting off, of the nominal church, as an organization in 1878—we then understood, and still proclaim to be the date of the commencement of Babylon's fall, as recorded there. And since then we feel ourselves led of the spirit, through the unfolding of this portion of the word of truth to say in the name of the Lord, to all God's true children in Babylon: "Come out of her my people, that ye be not partakers of her sins and receive not of her plagues." (vs. 4.) This seems to accord wonderfully with the second message—"*Babylon is fallen.*" (Rev. 14:8.)

The third message (vs. 9-11.) concerning the *worshipers of the Beast and his Image*—showing the nominal church in the colors in which the Word of God paints it, pointing out, how all who remain in her either in spirit or name, in opposition to the word of God, saying, "Come out of her" will be subject to torment and vexation so long as they are worshiping creeds and doctrines and organizations of men. The remembrance of which distress (smoke of torment) will never be forgotten.

As with the preceding two, so with this third message—it could not have been more accurately fulfilled than it was [And here we would remark, that the resemblance of the teachings of our company, to the descriptions now being considered, was only noticed about six months ago.] The meaning of the symbols of Rev. 13, the beasts and image, we first published in the January 1880 number of this paper [We will republish it for the benefit of new readers—in our next number.] All three of these messages yet continue, and will doubtless continue to be *repeated* by others so long as they contain truth due to the Lord's children; but as special messages in the sense referred to in the prediction of the Revelator they have all been given, and we are in the time of patient waiting for our "*change*" described in vs. 12. And here it is, just now—1881, that for the first time we are able to read understandingly the words "Blessed are the *dead* who die in the Lord from *henceforth*." Evidently the blessing is to the members of *the Christ* now living.

But we inquire, In what respect will death be a blessing to us now, that it has not always been to other members of the body? We answer, The difference is that we shall not *sleep*, but we will be instantly invested with our heavenly—spiritual bodies, being changed in a moment dropping all that is human and earthly and being clothed upon with our heavenly condition. In the case of Jesus, there were nearly three days of sleep—the unclothed condition between the times when the earthly body was resigned and the heavenly body was received—Paul and others have been nearly two thousand years waiting "*unclothed*" or "asleep in Jesus" and this is one of the principal reasons why death was undesirable even to christians: We don't wish to be unclothed even for a moment, but we do desire to be clothed upon or have the *change* an instantaneous one. (1 Cor. 15:52.)

Herein consists the blessing to those of the body now taken. Death of the *human* will be instantaneous with the perfecting of the *divine* nature, hence it will be a *blessed* "change." "Yea, saith the Spirit, that they may rest from their labors; for their works follow *with* them."

To the class thus "blessed," there will be no interruption of work. Already dead to the world and alive toward God, their work is in harmony with the kingdom work now going on, and they merely step to their higher plane of "divine" perfection and power and there continue the same work. It is only the *labor* (*toil*,) incident to the mortal body—the frail "earthen vessel" which ceases. Not so highly favored in this regard was the lot of any of the members of "the body" which preceded us. Quite a period elapsed in Paul's case between sufferings and glory. When he had fought a good fight and finished his course he looked forward, not to a change in a moment, but to a sleep from which he would be wakened to receive his reward in the kingdom. So he expresses his hope, "Henceforth there is *laid up for me* a crown of life which the Lord, the Righteous Judge shall give me *at that day*." (2 Tim. 4:8.)

"How beautiful are the *feet* of Him," how many favors and blessings are for us. Truly, "Blessed are the dead who die in the Lord from *henceforth*: Yea, saith the Spirit, that they may rest from their labors and their works follow with them." Rejoice and be exceeding glad—but

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done,
Till thou hast gained thy crown."

The human must be entirely sacrificed before the divine is perfected—"Be thou faithful unto death and I will give thee a crown of life," are the words of our Lord and Forerunner in whose footsteps on the narrow way, we must follow to gain the prize of our high calling—"Glory Honor and Immortality."

What harmony there now appears in this text when thus explained in harmony with the article "*Who can hear it?*" in our last number.

THE ANTI-CHRIST

2 THESS. 11.

B.—Good morning, brother A., I have wanted for some time to inquire your views of the "Man of Sin"—"The Antichrist." Who is he, what is he, and when will he come; or has he already come?

A—I shall enjoy a conversation with you on this subject; it is one deserving of careful thought and is mentioned by Jesus himself, as well as by his apostles and prophets. I presume I need not make mention of the various theories held by Bible students on the subject. Many believe that Jerusalem and the temple will be rebuilt soon, and that some literal man will oppose and exalt himself above all that is called God, or that is worshiped, so that he, as God, will sit in the temple of God showing himself that *he* is God. (2 Thes. ii. 4.) He is expected to be able to perform "*signs and lying wonders*"—to deceive all the world into the idea that HE is God, and to have them homage and worship him.

There are various conjectures as to who may be, this "Man of Sin." It has been claimed for Napoleon Bonaparte, and each of his successors to the title to the throne of France, and now for Prince Jerome Bonaparte. Others quite recently have given up expecting so much of a development of power from a broken down dynasty, and claim, with positiveness, that it is the present Pope.

B.—It would be a very remarkable thing to have occur in this nineteenth century. It might have been possible in some heathen land, hundreds of years ago, but I could not make myself believe that such things are even possible now. No, the tendency of the press and of science is to ignore God altogether, and in the face of the wonderful evidences of His creative power, might, to deny entirely, the Lord, in whose praise "Day unto day uttereth speech, and night unto night showeth knowledge." Ps. xix. 2.

A.—I fully agree with you. It would be much easier to turn the world to Atheism than to Idolatry, especially the worshiping of a *man* the tendency is the very reverse. This is one reason why I could not look for a *personal* "Man of Sin."

Paul had always exhorted the church to look and wait for "The day of the Lord," yet in 2 Thes. ii. 3. he tells them "That day shall not come except there come a falling away first, and that Man of Sin be revealed." As I believe the Word to teach that we are now living in "the day of the Lord," you see it is both natural and consistent in me to look backward for the "Man of Sin" and to expect to be able to recognize him, for Paul says he must be revealed, or his *real character* shown and seen, before the "Day of the Lord," by those in the church who sleep not as do others. We understand Paul to refer to a *false system* which would develop in the church. As one error after another crept into the church, they gradually brought about the "falling away." The church fell from her position of trust in, and support on the promises of her absent Lord, and began to love the world and the things of the world. She began to look to the world for the fulfillment of the precious promises of kingdom, glory and honor. The narrow path was too steep and rough; she coveted the world's ease and abundance and the more bold element formed the plan of so arranging church customs and laws, that the world's affections were captured, and instead of persecuting, the Roman Empire embraced the church, seated her in power. Doubtless she thought to use the power and influence of her new friend—Rome—to the honor of the Lord to whom she was betrothed, but soon she began to "glorify herself and to live deliciously with the kings of the earth" and "her sins reached unto heaven." Rev. 18:5-7.

B.—You speak of it as a woman; if this is the same which Paul wrote of, why did he term it "The *Man of Sin?*"

A.—It requires two to make one as Adam and Eve became *one* and "God called their name Adam:" And as Jesus and his bride are to become *one* and together be known as "The Christ"—the *one seed* in whom all the families of the earth shall be blessed. (Gal. 3:29.), so in this case of Anti-Christ: The would-be virgin (church) of Christ, became united to the world in unholy love—they twain became one—"The Man of Sin."

From little to much the hold of the church on the Roman Empire increased—or rather they blended—until Papacy (the name of the church kingdom system,)—"The Man of Sin" wielded the chief power and control of the world. It (He) claimed to be the kingdom of God over the kingdoms of the world. They claim that when the kingdoms of earth accepted Papacy's overruling authority the scripture (Rev. 11:15,) was fulfilled which says: The kingdoms of this world are become the kingdoms of our Lord and of His Christ—(The Lord's anointed—the line of Popes).

They claimed the various titles and honors due to the true Christ. Surely that system—Papacy—being a usurper which sought and appropriated the titles and honors of the true anointed—the true Christ, is emphatically His opponent as signified by the name *Anti*—(against) Christ.

B.—But, can we say that Papacy denies God or Christ? Are the words—"Who opposeth and exalteth himself above all that is called God or that is worshipped"—applicable to Papacy?

A.—Yes, as Paul said of some: "They profess that they know God but *in works they deny him.*" Their words say that they are the true and only kingdom of God; but their works show that they have always been in opposition to the *real* kingdom, of which it is but a base though skillful counterfeit, by attracting attention to the false as the kingdom already come. We refer to the *Papal system*, not to *individual* Roman Catholics.

If you are not familiar with

THE CLAIMS OF PAPACY

you cannot see how it exalts itself and opposes God. It claims that its representative the Pope is "King of Kings and Lord of Lord's"—"The Prince of the Kings of the earth." As Christ's vicegerent he is the Pa-pa—Pope or Father of mankind, i. e. "The everlasting Father"—"The Prince of peace."—"The Mighty God" (or ruler). All these and every other title announced by the prophets relative to The Christ in glory during the Millennial reign, are considered proper and applicable to the Pope whom they claim to be Christ's *vicar* or *instead of Christ.*

Do the scriptures declare the reign of Christ over the nations for a thousand years, and that he must reign until he shall put all enemies under him? Papacy claims that when exalted to power it did put down all enemies and that for a thousand years it did reign over the kingdoms of earth. (Generally dated I believe from A. D., 792 to 1792.) They claim that the Millennial reign of Christ and his saints, Rev. xx., there took place and that the period since the overthrow of Papacy's dominion (1798,) is the little season mentioned in verses 3, 7 and 8 during which the "devil is loosed," viz: Protestantism and all infidelity to Papacy.

During her reign over earth's kings she did "rule with a rod of iron," claiming that it was the fulfillment of Psalm 2:6-12. [Read it.] Special emphasis was given to verses 10-12, "Be wise now therefore O ye kings . . . . Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

To fulfill this, the kings of earth were obliged to kneel before the Pope and kiss his great toe to receive his blessing and their crowns. (On one occasion, to show the superiority of the Pope—that he was indeed "King of Kings," the crown after being placed on the head of the prostrate king by the Pope's hand, was kicked off with his foot, then lifted between his feet and thus put on the king.) For centuries no king reigned in Europe without this appointment and blessing of the Popes. To offend was to forfeit their titles and thrones. Thus, by claiming God's honors and worship, Papacy exalted itself and opposed God. To illustrate the claims of Papacy let me quote a few of its "great swelling words."

It was the boast of Gregory II that "all the kings of the west reverence the Pope as a *God on earth.*" An oft accepted title was "*Our Lord God the Pope.*" At the Lateran council, the Pope was addressed thus: "*Thou art another God on earth.*"

Pope Martin said: "The greatness of Priesthood began in Melchisedec, was solemnized in Aaron, continued in the children of Aaron, perfectionated in Christ, represented in Peter, exalted in the universal jurisdiction and *manifested in the Pope.* So that through this *pre-eminence* of my priesthood—having all things subject to me, it may seem well verified in me, that was spoken of Christ, 'Thou hast subdued all things under his feet.' . . . . I am all in all and above all, so that God himself and I the *vicar* of God have both one consistory [coequal, or on the same footing.] . . . . Wherefore, if those things that I do be said not to be done of man but of God, WHAT CAN YOU MAKE OF ME BUT GOD? Again, if prelates of the church be called and counted of Constantine for Gods, I then being above all prelates seem by this reason to be ABOVE ALL GODS. Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, *yea, with the precepts of Christ.*"

It is marvellous that any one can doubt, that the above was the blasphemous utterance of Anti-Christ.

B.—It would appear that in *olden times* the Popes had made great pretentions. I confess that I could not expect to ever find a greater or more blasphemous system to call the Man of Sin or Anti-Christ.

A.—Yes; and brother, though less outspoken, because they have less power and the people have more knowledge, they make the same claims still. You will remember that the late Pius IX. promulgated the dogma of his own *Infallibility.* And the present Pope, LEO XIII. claims to be "*The Lion of the tribe of Judah.*" This, like other titles belonging to the *true* Christ, is claimed by the Anti-Christ, as you will see by this extract from the *Pittsburgh Dispatch* of June 14, 1879: "A rich American, now residing at Rome, desiring to possess the bust of Leo XIII., engaged the services of the celebrated sculptor, Tadolini. The latter, not content with the simple portrait of the Holy Father, went to the Vatican and asked permission of Leo XIII., to reproduce his features from the original. The Pope consented. When the work was finished, Leo congratulated the artist, who asked him to trace a word on the still fresh clay. His Holiness took the burin from the sculptor, and wrote with a smile, 'Leo de tribu Juda.'" ["The Lion of the tribe of Judah."] What blasphemous assumption!

B.—It does seem very clear when so put together; but how about the remainder of the verse?—'Who sitteth in the *temple* of God, showing himself that he is God.' How could Papacy fulfill this? The temple at Jerusalem had been destroyed hundreds of years before Papacy's rule.

A.—The *temple* of God is the dwelling or abode of God. Once He dwelt in the Jewish temple, but at the death of Jesus the vail of the temple was rent in twain and the glory of the Lord departed, and from that time it ceased to be really the temple of God. For fifty days there was no temple on earth; but, "When *Pentecost* was fully come," the Lord descended by his spirit, and his glory and presence filled *His New Temple*, the gospel church. "Know ye not that *ye* are the temple of God?" 1 Cor. iii:16; Eph. ii:21, 22. There has been *no other temple* since, and there never will be

another, for this one is an *everlasting habitation.* Any building which men may put up at Jerusalem might be called *a* temple, but it would not be THE *temple of God.* The "Man of Sin,"—Papacy—did take his seat in God's church (*temple*), and used in a blasphemous manner the titles and honors of the "King of Kings."

Paul tells us that the errors which led to this falling away from the truth, had begun to operate in the church even in his day. (2 Thes. 2:7). It increased more rapidly when the church's "candlestick" was removed,—when the special "gifts of the Spirit" in healing, discerning of spirits, etc., ceased. These let, or hindered the more rapid development of error in the Apostolic days. Another hindrance was the pagan empire, and not until its decline could Papacy be exalted.

B.—It does seem to be a wonderful counterfeit of the true Kingdom of God, and I see some force in the Spirit's calling it (vs. 11) *strong delusion* that they should believe a lie.

A.—We find a clearly drawn

PICTURE OF THE COUNTERFEIT OF GOD'S KINGDOM IN REV. XII

B.—This chapter is quite peculiar, and is generally thought to be a picture of the establishment of the true kingdom—some claiming that the "manchild" mentioned is Jesus, others that it is the church at the time of translation. But the first view involves an absurdity; for then the woman must be the Jewish church: The last view is inconsistent because of the 1260 years mentioned. I shall be glad of a clearer understanding of this symbolic picture.

A.—For this reason it has been considered one of the most difficult chapters of this difficult book. Let us examine carefully: The picture begins prior to Papacy's development.

"The woman clothed with the Sun" represents the Gospel church covered with the precious promises of God and the glorious light of truth. "The moon under her feet," is the reflection of the Sun's brightness; so "The Law" was a shadow of the reflection of the Gospel light. It was light, but not the real—only reflected light. The woman was "not under the Law (Moon) but under Grace" (Sunlight); yet she was supported by the teachings of The Law and rested on the foundation of the apostles and prophets.

The diadem of twelve stars, represents the twelve apostles.

The great red dragon—represents the Pagan Roman Empire [The seven heads, representing Rome's successive and distinct *forms* of government, and the ten horns, the divisions of power—these being mentioned to identify it (Rome) as the same beast, or government described by Daniel, and elsewhere in Revelation.

"In heaven," symbolizes the place of *control* or rulership. Both woman and dragon are said to be in heaven—the woman, or church in spiritual *control*—the dragon, or empire in political control of the world.

If we locate it aright, the woman is seen in this vision about 308 A. D., and *has been* in the "Smyrna" stage as described in Rev. 2:8-10. It has just been passing through a long series of persecutions from the "dragon" (Roman Empire). The continued persecutions cause some to relax their vigilance for the truth, and a spirit or desire to please and get into favor with the persecuting "dragon" comes over some of the bright ones in the church. So we read, the tail of the dragon *drew* the one third of the stars; they became his followers or servants which of course tended to degrade them. The long desired favor of Rome came at last by the conversion of Constantine, A. D. 313, and there we believe the labor pangs of tribulation ceased and Papacy was born; i. e., there the blending of church and state commenced. It was not yet the "Man of Sin," in the same sense that a child is not a man; but it was the beginning, of what resulted in Papacy—"The Man of Sin," the man-*child* was born.

Roman favor was so sweet to the church after so many years of persecution, that they were ready to make religion any and everything to suit the views of their new half-pagan friend Constantine. With his favor, the open opposition of others measurably ceased. Thousands, yes millions were brought into the church from Paganism. But the *change* was mostly in *name*, for the pagan priests became christian priests and the pagan holidays came to be called by christian names—Christmas being one of these holidays kept sacred to the memory of a great Goddess—since *called* the celebration of Jesus' birth though actually nearly three months astray.

The church knew that the promise of her Lord was, that he would end her persecutions by delivering her and that she should be exalted to the control of all the kingdoms of the world. And some were so rejoiced at the favors of Rome, that no doubt they fancied that in this way God would give them the kingdoms of the world promised.

Persecuted and reviled, she was pained to be delivered, and longed for the completion of the promised "Seed of the woman which should bruise the serpent's head." Her anxiety and desire in this direction produced a *pre-mature* birth —"The Man of Sin" (the papal hierarchy) being the offspring. This "male child," at first a weak one (A. D. 314), was gradually "caught up unto God and to his throne," or exalted to the position and titles, homage and praise of the true "seed," so that "he as God sat in the temple (church) of God, showing himself that he is God." And within three hundred years he did "Rule the nations with a rod of iron."

"*And there was war in heaven;*" there was a conflict or controversy between the two elements—the church and the empire—when this son of the church attempted to take the ruling position. This conflict and casting down of the dragon or civil power, continued for several hundred years, or until about A. D. 752, when "In the pontificate of Zachary, the German court decided that no Metropolitan could enter upon his functions without the approval of the Pontiff." "In the same year, Pepin asked the sanction of the Pope to ascend the throne of France."

"*Michael and his angels*"—the Papacy and its supporters —fought against the dragon—pagan rulers, etc.,—and the great dragon was cast out of heaven. This conflict between Papal and Pagan power resulted, as we have seen, in the gradual overthrow of the latter.

B.—But does it not seem a forced construction to suppose Michael to symbolize the "Man of Sin?" Is not this the same Michael referred to in Dan. xii? If it is a symbol in one case, is it not in the other?

A.—No; the account in Dan. xii. is a literal statement. The resurrection and other matters there mentioned are literal, but not so Rev. xii. The woman, dragon, tail, stars, horns, etc., are all symbols, and it would be out of order to have a real Michael fight a symbolic dragon. However, it seemed puzzling at first to know why this name should be given to *Antichrist*, but on turning to a dictionary we find that the meaning of the word Michael is—"*Who as God.*" It is quite remarkable that the meaning should be in such close accord with Paul's description—"*He as God* sitteth in the temple of God," (2 Thes. 2:4.) When the dragon was cast out of heaven (out of the ruling position) it left this one ("*Who as God,*") in control, or *in the heavens*, and from him issues the "loud voice" (great proclamation) of verses 10 to 12. That is, Papacy claimed that when it assumed control—"The kingdom of God and the power of his anointed," had come to the world. They claimed that they had overcome by the blood of the Lamb, their lives and testimonies. They claim that their victory was the result of the firm stand of the ("Smyrna") church, which just previously had suffered so much persecution. "Therefore, rejoice ye heavens." (Let Papacy and all connected therewith rejoice.) "Woe to the inhabitants of the earth, etc." As the church had once been persecuted when Paganism reigned, so now when she reigns she makes the Pagans and heretics suffer. This, Papacy claims as the Millennial reign, during which it broke in pieces the kingdoms with the rod of iron.

B.—But it is the dragon that causes the woe, not the church.

A.—Remember that the dragon represents Rome, and that the *same dragon* has various heads. (See Rev. xvii.) Here it had fully taken on its fifth head—Papacy. It was the same Rome under a new rulership, or head, and the same power which had previously persecuted the church,—the Empire and its army—under the new ruler it persecuted pagans and heretics. Remember, therefore, that hereafter the dragon represents the empire or military power under the control of its ecclesiastical *head.* This military power must be made use of by its new head, and its force was directed against the woman and against the remnant of her seed, [who joined not in the apostacy], which *keep the commandments of God* and have "the testimony of Jesus." ["The testimony of Jesus is the spirit of prophecy."] Among those of the church who did not join, were some, whose descendants in after years were known as Waldenses, Huguenots, etc. These doubtless know from the prophetic word, not only that the "same Jesus" would come again "to be glorified in his saints," but also that there would "first come a great falling away, and That Man of Sin be revealed—the son of

perdition,"—*before* the day of the Lord. And they probably recognized Papacy in its true light as Antichrist.

To the woman were given two wings of a great eagle, that she might fly into the wilderness [lit., the place deserted]—into *her place.* (Verse 14.)

The Wilderness, symbolizes disrespect—outcast condition, while "*City*" represents the reverse, viz: popularity, honor, respect, dominion, *kingdom.* The Lord Jesus left his church in the Wilderness condition, saying, "In the world ye shall have tribulation"—"Marvel not if the world hate you," etc., but promised that in *due time* he would come again, take her out of the ignoble condition, and exalt her to honor, respect, dominion in the kingdom with himself, i. e., he would take the church out of the *Wilderness* into the *City* condition. This city condition is beautifully represented by a symbol of a glorious *New Jerusalem City.* (Rev. 21, 2.)

It was not wrong for the church to long for the coming bliss of the New Jerusalem condition, but becoming impatient she left the Wilderness and wandered off toward the World's city and had joined with them. Thus leaving "*her* (our) place." She succeeded in getting a footing and in partly remodeling the city, but she merely made it a "Babylon" (confusion—mixture of church and world) city and of course could not make it a "New Jerusalem" government.

When the apostacy got under way some of the church realized it as but a Babylon condition; and to such the "two wings" were given to help them back to their proper wilderness condition separate from the world and from Babylon —"Without the camp" (city).

The two wings we understand to be the same as the *two witnesses* elsewhere mentioned, viz: The Word of God—Old and New Testament Scriptures. The Scriptures showed them that the present is the time to suffer with Him, if we would (future) reign with Him—the real Bridegroom and King of nations.

She was nourished during the long reign of Papacy from A. D. 538 to 1798 to 1260 years, [three and a half times or years—symbolic time]. The true church though so much smaller—always a little flock—was scarcely worthy of the historian's notice as compared with Papacy, yet God knew all the true ones and fed them and they became so strong as to be willing to seal their faith with their blood—thousands, yes millions being put to death by Papacy—so that she is represented symbolically as being "drunk with the blood of the saints and martyrs of Jesus." (Rev. 17:6.)

"The dragon (Empire, under its Papal head) cast out a flood of waters (people—army) after the woman to destroy her, but the "earth (the world in general) helped the woman" by absorbing the waters (army). The army formerly used in conquest was used in hunting down "dissenters" and "heretics" and had it not been that frequent troubles from other sources, (earth) demanded attention, the army might have exterminated the true church.

Now, Brother B., can you see the Man of Sin?

B.—Yes, yes! It seems very clear and plain now. But what does Paul mean by saying "Then shall that wicked (system) be *revealed*"? (2 Thes. 2:8.)

A.—The Greek word here translated "*revealed*" is *apocalupto* and signifies to uncover, to remove a disguise. Papacy had deceived the whole world into the belief that *it* was the kingdom of God; and the counterfeit was so perfect that only the few in the *wilderness* knew its real (Anti-Christ) character: But bye and bye the Lord raised up Luther and others of his time, who pulled off the mask—uncovered—"*revealed*" Papacy in its true light as The Anti-Christ—the "Man of Sin" a base *counterfeit* of the real kingdom and reign of the true Christ. This was the point and edge of Luther's and in fact of all the preaching of the Reformation times, and resulted in the "taking away of his (Papacy's) dominion to *consume* and to destroy it until the end." (Dan. 7:25-27.)

The most of the church, have again left the *wilderness* condition since 1798, and are mingling with the world and therefore find less fault with Papacy than heretofore. Such must get out of Babylon themselves into the separate or wilderness condition before they can get a good view of the harlot or her daughters. (Rev. 17:3, 5.)

B.—Now as to the final end of this deceiving system of Anti-Christ; it will come to a sudden end, will it not?

A.—No, Paul says: "Whom the Lord will consume with the Spirit of His mouth." To *consume* is to waste gradually. The Spirit of His mouth is His Word—the truth. This agency for the consuming of Papacy has progressed for about three hundred years, or since God's Word began to be published—A. D., 1526, and particularly since 1801, when it (God's Word—the "two witnesses") was exalted to heaven —the place of esteem or reverence; about which time also, the "dominion" or temporal power began to be taken away.

Papacy has ever realized that "The Sword of the Spirit which is the Word of God" would be its destroyer and has sought in every way to keep it from the people, and would today, as in past ages, burn every Bible if it could.

Its civil power has long been wasting or consuming, but ecclesiastically it still lives and must yet, with Protestantism and the kingdoms of earth, play an important part in the opposing of the establishment of the real Kingdom of God: But it shall be destroyed, and Paul tells us it will be during the *presence* of the Lord—"Whom the Lord shall * * * destroy by the *Epiphania* [light revealing] of the *parousia* [presence] of himself."

B.—Your view then is that Papacy will be destroyed by the increase of light and truth during the *presence* of the Lord—"the day of the Lord" in which we are now living.

A.—Yes; Papacy has been losing its power gradually: The Spanish Inquisition, the last of its kind, was abolished in 1870. We understand from Scripture that the Lord is now *present* gathering or separating from the nominal mass of christians, *the Bride*—some from the sleeping and some from the living generation of the church. These will soon all be associated with him in kingdom work, the first part of which will be the overthrow of all *injustice, oppression,* and *error* and consequently the *overthrow* of all the systems and institutions which uphold these.

The setting up of this kingdom will of course, involve the overthrow of all the kingdoms of earth, as they are all —even the best of them—founded on injustice and unequal rights and the oppression of many and favor of the few—as we read: "It shall break in pieces and consume all these kingdoms and it shall stand forever."

This will involve the various sectarian churches (Babylon) for all are bound and committed to the support of these kingdoms upon which they lean; and which they have claimed to be—"Christian governments" and have recognized as of divine appointment, instead of as *Beastly* governments, *permitted of God* only until Christ's time for taking his great power and exercising the control of earth—the fifth universal Empire. (Dan. 7:17, 18, 23, 27.)

The marshaling of the Lord's army, is even now (in his *presence*) in progress. The *light shining* from his presence is not only preparing the living of the "little flock" for joint heirship in the kingdom, but it is awakening and gathering other classes totally different in character, hopes and aims—the Lord's great army for the destruction of wrong and oppression, viz: The Communists, Nihilists, etc., now organizing for the overthrow of despotism. Light—knowledge—is the agency used to enlist these, and it will continue to shine out until every dark and wicked system is shown in its true light. Thus will mankind be prepared for the reign of righteousness when "a king (Christ) shall reign in righteousness and Princes (the Saints) shall execute judgment (justice) in the earth." (Isa. 32:1.)

B.—Thank God for His Word. How we should prize it. It is the light which dispels error and scatters the power of darkness. I have noticed of late that while the nominal Christian professor becomes the more skeptical, the more matured and most earnest children of God are searching as they never did before.

Ours is indeed a glorious hope and it behooves us to "so run that we may obtain" the prize of our high calling; overcoming the world ("dragon") by the blood of the Lamb and the Word of His testimony, that it may be ours to share in the *real* kingdom of the *real* Christ, of which Papacy has been an abominable counterfeit—*Anti*-Christ.

A.—Yes, and, brother, we have now two far more subtle enemies than the "dragon" (world) to overcome; they are mentioned in the succeeding chapter, Rev. 13, viz: "The Beast and His Image"—both, of course symbols. Should you desire, we will sometime again examine that chapter of symbols together.

B.—Let us have that at our next meeting. I notice that in Rev. 20:4, we are told that those who will have part in the kingdom of Christ and its Millennial reign "did not worship the Beast or his Image, or receive his mark or the number of his name."

We should understand the Beast and Image symbols to be able to appreciate this message.

QUESTIONS AND ANSWERS

Q. Bro. R. Do the Scriptures teach that we shall have perfect *physical restitution*, before the twinkling of an eye change?

A. No. We have never seen any Scripture which teaches that those who become *new creatures* will ever be restored to the perfection of the *old* or human nature. By nature we are depraved human beings. Since Jesus has paid our ransom price, he that believeth is justified—or *imputed* to be *perfect;* in this reckoned or imputed perfect condition, he is invited to present his "body a living sacrifice" to God's service and will, and is assured that it (though *actually* imperfect) will be "acceptable to God," who *reckons* us as justified. Now if we accept this invitation and *sacrifice the human* (will and body) what shall we have? A perfect *human* being restored to us? Oh no; something far better is promised, viz: In the resurrection such shall be like unto the angels—Like unto Christ's *glorious* body.

Restitution is promised to the world, and we rejoice that the time for their receiving it is even now at hand and that they shall have so grand a blessing as to be made *perfect men*, but to those who *can* walk by faith (not by sight) and *can* during this Gospel Age realize their *justification* by the precious blood of Christ and who then consecrate and crucify the *human*, (with all its prospects here and hereafter) to such God has promised the *divine nature* and image, which is a prize so much greater, as not to be comparable.

Such as have started on the "narrow way" for the *divine* are going in exactly the opposite direction to the *perfecting* of the human. The divine can *only* be obtained by the *death* of the human. But "*few* there be that find it." Alas, too many are striving for the perfecting of the flesh, hoping thereby to reach the divine nature; but just as soon might a man living in Utica, N. Y., expect to reach Albany by walking toward Chicago—it is the *opposite* direction.

When we covenanted that we would suffer with Jesus that we might reign with him—become *dead* with him that we might live with him on the higher spiritual plane, we started by reckoning the *flesh dead* and the *Spirit alive* as a *new* creature. This was right and must be fully carried out until the death is no longer reckoned by actual and until the SPIRITUAL LIFE *is perfected.*

We that are in this (earthly) tabernacle do groan, not that we would be unclothed, but clothed upon with our house which is from heaven (our spiritual body). But we don't want and have no need of a perfect house of earth and none is mentioned as being for us.

"Having begun in the Spirit are ye now made *perfect in the flesh?*" (Gal. 3:3.) Having begun to reckon ourselves *new* creatures shall we change our hope and be *perfected as human* beings? God forbid.

To your second question, "What will be the power of the perfect church and how exercised?"—we answer, that being begotten of the Spirit we shall if we follow on be *born* of the Spirit. The spiritual seed will have "a spiritual body," the natural seed "a natural (human) body"—"To every seed his own body." Speaking of the *change* coming to those who have part in *the* (first) resurrection, Paul says, It is sown mortal, in dishonor, and weakness, a natural body; it is raised in the power of glory, honor, and immortality —a spiritual body, (1 Cor. 15:38, 42-44) so giving us a faint glimpse of the perfected spiritual church's *power.*

Their work as members of the *spiritual "seed"* is to bless all the families of the earth. (Gal. 3:29.)

Q. Bro. R., If your exposition in last number, of the passage—"We shall not all *sleep*"—is correct wherein consists the *mystery* mentioned? (1 Cor. 15:51.)

A. It is so great a mystery, that *few* seem able to realize, that if a member of the body of Christ die *now*, instead of sleeping even for a moment, he is changed to a spiritual body in an instant—in the twinkling of an eye.

It is of these *only*, that the words "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55) are fully applicable.

In the case of Jesus even, the grave had a victory for nearly three days, and death had a sting which made our dear Lord cry in agony—"My God, My God, why hast thou forsaken me?" And death has had a sting and the grave a victory all down through the age until *now.* Now the grave will get no victory over us, for into it will merely be dropped the robe of flesh—the used-up "earthly *house*," while *we* (as spiritual *new creatures*) shall not *sleep*, but will be "changed in a moment."

Thus also the *sting* of death is all removed; for, of the class mentioned, it will be true that—

"Death is the gate to endless joy."

O death, where is thy sting? O grave, where is thy victory? "*Blessed* are the dead who die in the Lord *from* HENCEFORTH."

The whole church and finally the world get "victory" over the *grave* by a resurrection. And all will have the *sting* of death withdrawn "through our Lord Jesus Christ." But behold I show you a *mystery*—over us "who are alive and remain" the grave will not have any victory, no not so long as "a moment" or "twinkling of an eye."

Q. Dear Bro. Russell, I want to make an inquiry relative to the thought advanced in last number of the paper, viz: That all the members of the *body* of Christ must die physically; and that the *translation* takes place in the "moment" of death. [And I must say, that it seems reasonable, and in general harmony with the Scriptures so far as I have studied.]

My question is, Does not this application interfere with the Elijah type, at which, for some time we have looked with interest? Elijah did not die; and if he *is a type* and we the antitype, it would seem to teach that we should not die.

A. "*Ye*, are not in the flesh but in the Spirit;" and if Elijah is a type (as we feel sure he is) his actions, translation, story, etc., must be typical of us as spiritual—*new creatures* (and not of the old *human* creature).

Thus considered, you will find the type in perfect harmony with our deductions. We as *new* creatures, are to be "caught away" from earthly conditions, earthly body and all —"changed" to perfect spiritual bodies, "in a moment." Elijah was certainly not in any sense a type of the *natural* man. We must not forget to count ourselves as God counts us, viz: New creatures, partakers of the divine nature (already dead as *human beings* and already alive toward God and only waiting to have our existence perfected as spiritual beings by being clothed upon with our heavenly body.

RESTORING SOLOMON'S TEMPLE

Some time since, Abdul Aziz, the then ruler of the Turkish Empire, at the instance of Emperor Francis Joseph, of Austria, began the work of restoring the ruins of "Solomon's Temple," in Palestine. The work moved but slowly however, and was finally discontinued some five years ago, probably from lack of funds.

The recent pilgrimage of the Austrian Archduke Randolph to the Holy Land, has however, given the enterprise a fresh impulse, and the present Sultan Abdul Hamid has given the necessary orders for the resumption of the work.

In the great square fronting the Temple stands the famous Mosque of Omar, which derives a revenue of about $75,000 a year from Pilgrim contributions and various sources.

To insure the success of the Temple restoration, the Sultan has decided that this revenue shall henceforth be used to defray the expenses of the work.

NOTICE THE WRAPPER

All persons who have not written to us for the last eighteen months, requesting the continuance of ZION'S WATCH TOWER, will find a red & besides their address, on the wrapper of their paper this month. This signifies that their names will be dropped from our list, unless heard from at once. This will include many of the *poor list;* but we desire to hear from all once a year, as we do not wish to send the TOWER where not valued enough to ask for it. Attend to this at once. Should an error occur please inform us immediately.

We hope to issue the Tabernacle tract before January 1882. Be patient brethren.

From the fact that our contributors were not always "*Regular* Contributors," and also because there exists no special necessity for such list, it is discontinued. Hereafter correspondents' names will appear in connection with their articles.

AN OPEN LETTER

DEAR BROTHER RUSSELL:

If an obscure yet deeply interested reader of the W. T. may find space in its columns, I would like to address a few thoughts to other members of the little company, now waiting for the happy moment of union with our Lord. As I write, the thoughts seem to come with solemn force, that the time draws very near. Are we ready—are we seeking in every way possible to remove every little spot, and smooth every little wrinkle out of our own and each other's robes?

How important this moment! I have a word to the dear brethren who labor among us and are over us in the Lord: We esteem you very highly in love, for your work's sake, as Paul says is fitting. We examine with close scrutiny your words and communications, as they come through the TOWER from time to time, for we realize that God hath set you as watchmen upon the walls of Jerusalem, who should never hold your peace day or night, until he make Jerusalem (the heavenly and earthly) a praise in the whole earth. (Isa. 62:6, 7.)

And again the Prophet says, Hearken to the sound of the Watchman's trumpet. (Jer. 6:17.) In accordance with the command of the Prophet Joel, (2:1) you have been blowing the trumpet in Zion, and sounding an alarm in God's holy mountain (among the true church of Christ) and some have heeded the call. Some have heeded in time to become members of the Bride of Christ, but still the trumpet is to sound until a company shall be developed, who will be the virgins, her companions that follow her. (Psa. 45:14.) Dear Brethren, let the trumpet give no *uncertain* sound, for in the words of Paul (1 Cor. 14:8.) "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" We realize that there is a danger in the pathway of the preaching brethren, which does not beset other members of the body, and we have thought we have noticed a little tendency on the part of some as they have come amongst us, to be overcome in a measure by it—that is, the question that arose among some in the early church as to which should be greatest. Yes, here is a little mote of pride that renders uncertain to some, the otherwise clear trumpet tones of truth. O how sad that a little pride should crop out even here! Even our earnest brother Paul must have felt the power of this temptation, when he "feared lest having preached to others, he himself might become a castaway," and said, "Let him that thinketh he standeth take heed lest he fall."

It does seem that certain scriptures teach, that if the desire to sustain a human reputation were all sacrificed, and if the human will were all dead, and the divine mind and will were the only one alive, the watchmen here would all see eye to eye: For the Prophet says, The watchmen lift up the voice, *together* they cry aloud, because *eye to eye* they see, in Jehovah's turning back to Zion. (Isa. 52:8.) We recognize the present as the time of Jehovah's returning favor to Zion (the Jewish people).

Again we are told (John 16:13.) "The Spirit . . . . will guide *you* (the Church) unto all truth (i. e. all truth due) and he will show you things to come" as well as things now due.

Will he guide a part of the church into truth and a part into error? No, the promise is that all shall be guided into truth. "Now (says Paul) I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the *same mind* and in the *same judgment.*" (1 Cor. 1:10.) Is such a thing possible? Why not possible if the same spirit (the Spirit of God) dwell in us richly—if the one mind enters and animates these bodies in which the human mind and will are *dead?* If that were true, how could we have any other than *the same mind,* the *same judgment.*

Again he tells us (chap. 3:3) that if there is division among us, it is because we are carnal, and walk as men. (Read to vs. 10.) Therefore, "there should be no schism in the body . . . . and whether one member suffer all the members suffer with it, or one member be honored, all the members rejoice with it." (1 Cor. 12:24, 25.) Dearly beloved, "Think the same thing, having the same love, united in soul, minding the *one* thing; doing nothing from party-spirit or vain glory; but in humility esteeming others as excelling yourselves; not each one regarding his own interests, but each one also those of others. Let this disposition be in us which was also in Jesus Christ." (Phil. 2:2, 5, Diaglott.)

Do any inquire within themselves, Who shall be greatest? Jesus replies that none shall have part in the kingdom, except the humble and that their rank and honor in the kingdom will be proportionate to their humility and service here (Matt. 18:3 and 23:11). "Neither be ye called Masters, for one is your Master, even Christ; but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased, and he that abaseth himself shall be exalted."

Now a word to the flock: Let me inquire: How readest thou God's word, and the messages sent through the columns of the W. T. from month to month to help you to its understanding? Do we look into the glass and go away and forget what manner of man we are? Do we read God's word carelessly, or do we study it diligently, using the help provided? Our brethren spend thought, and time, and means, in endeavoring to assist us to such an understanding of the truth as will arm us against error. Do we spend an *equal* amount of time and effort in the study of the truth presented? Nay—do we spend as much time in the study of one issue of the paper as it must require to write one of the articles in it.

I fear sometimes that we do not half appreciate the value of the untiring zeal of these dear brethren in the Lord, in calling our attention to the blessed doctrines of God's word, and in the helping us to put on the whole armor of God, that we may be able to stand in this evil day. Many are weak and easily carried about with every wind of doctrine and the cunning devices of crafty men (Eph. 4:14) simply because they have been negligent in the improvement of opportunities presented, for growth in knowledge and grace.

For myself I can say, the W. T. has been a means of incalculable blessing to me. Reasoning as it does from the Scripture, comparing the law and the prophets with the statements of Jesus and the Apostles, and unraveling the symbols of Revelation. In studying its pages before an open Bible, my faith has come to stand, not in the wisdom of men, but in *the power of God.* Is a new doctrine presented? I hear the voice of the Prophet—"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." But thank God, when I turn to the law and to the testimony, I find them speaking according to that word, and walking in that light; and their light—*our* light—shines more and more. The old light is not extinguished when new light comes, but every added ray increases the glory.

We would find great advantage many times, in *critically* reading and *re-reading* many of the subjects treated in the paper. We cannot make these subjects our own with one reading, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip"—(Heb. 2:1.) remembering that God hath given prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the *unity of the faith,* and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. 4: 11-13.)

May God bless and keep us all in perfect peace, having our minds stayed on him.

READER.

[Words fitly spoken—they command our attention and respect.

EDITOR.]

OUT OF BABYLON

The churches as organized and operated today are very little aid to the true followers of Jesus—are they not really the reverse, a hindrance?

Along with precious truth, they mix so much error received through Papacy—they have so much human dross and alloy mixed in with the Gold of God's word, that "the fine gold is become *dimmed.*" The spectacles through which every consistent member must look at God's character and plans, are so *colored* as to misrepresent him. Its creeds and doctrines—like the iron shoes of China, hinder the growth and strength of those members confined.

Come out into full freedom from all such shackles—into the liberty of conscience, liberty not only to study, but to believe God's word though it overthrows all the creeds and traditions of men—your rightful liberty as sons of God—the "liberty wherewith Christ hath made us *free*" and be not again entangled with any yoke of bondage. We are scarcely aware of the slavery into which long years of obedience to man's traditions has brought us. Slavery both of thought and action. We desire to see all *free,* not to do evil, nor to neglect God's service and worship, but free to engage in it more fully, and as *he directs* in His Word.

Many are the letters coming to us touching this point and asking how they should *withdraw*—"take a letter," or

what? We answer, Take no letter; the desire to hold *a name* in good and regular standing is the trouble of many. They have some reputation at stake and they fear to lose it. They want to carry before the world, the *honor* attaching to a nominal church membership, that they may be respected instead of despised and rejected of men. Yet they sing lustily:—

"Standing by a purpose true,
Heeding *God's command,*
Honor to the faithful *few!*
All hail to Daniel's Band!

"Dare to be a Daniel,
Dare to stand *alone!*
Dare to have a purpose firm,
Dare to make it known!"

They talk and sing about freedom and many believe themselves free, but like children used to an apron string, they fear to stand alone; they must have some sectarian yoke of bondage—or they would not feel comfortable. Poor creatures, many of us were born into the bondage of creeds and cannot appreciate liberty.

"Search the Scriptures" said Jesus, come out, follow me and ye shall not walk in darkness—nor lack for food. Ye shall know the *truth and the truth shall make you* FREE. (John 8:32.)

We append a copy of a letter handed recently by a sister of this city to the church with which she had been for some 16 years connected. It is well enough worded to be used as a model for others. It may assist some, hence we publish it here.

BRETHREN:—Believing that we are in the harvest of the Gospel Age as spoken of in Matt. 13:30, when the reapers are separating the wheat from the tares, which the Lord has permitted to grow together during the age, and also that the nominal church of all denominations is represented by the wheat and tares in the field—in which both have been growing, and that its mixed condition of worldly-mindedness and lukewarm christianity is displeasing in the sight of our Lord, I have heeded the counsel of his Word (Rev. 3:18.) to buy of him "GOLD *tried in the fire*"—truth that will stand the test of all opposition, and for it have concluded to sell all that I once found dear—my reputation and my friends if need be—my time, my talents, my means, my all.

This mixed condition of truth and error, worldliness and lukewarmness, etc., I believe to be the Babylon described in Rev. 18, in which are still *some* of the Lord's dear children. To all such he says, (vs. 4.) "Come out of her MY PEOPLE that ye be not partakers of her sins, and that ye receive not of her plagues."

In obedience to this command, I ask to have my name taken off the list of membership of the nominal church. It is written in the Lamb's book of life and that is enough.

In withdrawing my name I do not withdraw my affections from you, but would if I could have you all "as ripened wheat," gathered into the barn—condition of safety, rather than bound with the bundles of tares for the burning—with the "fire of God's jealousy."

Let me urge you each to a deeper consecration and a more thorough searching of the Scriptures.

Though in this step I may be misunderstood, I am nevertheless

Yours, happy in the Lord, ———.

KNOWLEDGE IS LIBERTY

When Luther discovered how fully Papacy filled the picture given by Paul, in 2 Thes. 2:3-8, and the symbols of Rev. 17, he felt justified by that knowledge, in publicly denouncing that system. The knowledge gave him that *liberty* to thunder the truth of God with all its power against the Vatican. God gave the liberty by giving the knowledge and Luther would have been unworthy the knowledge and the honor of being the Lord's mouthpiece, had he been too cowardly to speak, though Papacy was the only system then recognized and respected by the world.

Knowledge of the truth and Law was the ground of Jesus' *liberty* in denouncing the doctors of divinity in his day, as "blind guides," etc. When Paul was before the council and High Priest on trial, (Acts 23:3.) though he might have known the title from the robes of office which all high priests wore, yet he answers that he did not know that he was God's high priest. And it is evident that he was right, for when Jesus became the anti-typical High Priest (Heb. 7:26, 28,) the type must have ceased in God's estimation, just as when the true Lamb of God became our Passover (1 Cor. 5:7,) the typical lamb ceased to be so esteemed by God or any of His children who recognized its fulfillment. So too, it was Paul's knowledge of Christ's having made an end of the Law, that gave him *liberty* to announce the end of the necessity of circumcision in the flesh, and that authorized him to say of the Jewish holy days and Sabbaths that they were merely *shadows.* (Col. 2:17.)

And some wonder at our liberty in speaking of many things similar to the above, viz: That as an organziation, the nominal Gospel church is rejected of the Lord as was her type the Jewish church; that we speak so confidently of the tribulation coming upon her and apply the words, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues;" that we apply some of the symbols of Revelation without a question to her; that we so unhesitatingly and fully accept the exceeding great and precious promises of Glory, Honor, Immortality and Divinity. They wonder that we brethren are not in darkness as most are, relative to "the day of the Lord" in which we live (1 Thes. 5:4); that we lay any claim to a knowledge of "things to come" (John 16:13.) which Jesus told us would be an evidence of our being sons, led by the Spirit of God.

But the *liberty* which we exercise is inspired by a knowledge of, and belief in the word of God. "Ye shall know the truth and the truth shall make you FREE." (John 8:32.) And as in Luther's and Paul's day, so now, those too indolent or too cowardly to express truth which they see, prove both by word and act that they are unworthy of the knowledge and consequently they are left in darkness. Jesus says "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

PREACHERS CALLED BY THE WORLD

At an anniversary meeting recently held in Music Hall, Boston, a very learned and popular minister addressing the laity and speaking of the clergy, said:

"You created us by the power of your own aptitude for religion; we didn't make ourselves, we didn't call ourselves; the laity, the world, humanity called for priests and for ministers, ... and will have them."

Paul says, "For there will be a time when they will not endure wholesome teaching, but having itching ears, they will, according to their own lusts, heap to themselves teachers; and from the truth indeed they will turn away their ears, and be turned aside to fables." 2 Tim. 4:3, 4. (MacKnight's translation.)

This prophecy expresses exactly the same condition of the Christian Church in the "last days" or closing of this age as was expressed by this D. D., who truthfully represented the present condition of the great body of all the professed church. The gospel makes provision for a class of teachers called the qualified of God to teach the people revealed truths, and by this to mould their character and form their religious tastes. But instead of this, the carnal and unregenerate, by their fleshly lusts or "itching ears," rejected gospel truth which condemns their self-indulgence and demand quieting teaching. By the gospel rule the people will be led and their characters moulded by inspired truth taught them by God's true servants; but in the latter case the unregenerate people will control the teachers, so that none will be allowed to teach religion only such as the people shall select, and they will teach such things and only such as the people shall approve.

In this case a man will be allowed to preach only what the public sentiment approves, which will become the standard by which the preacher will be accepted or rejected, instead of his conformity to the Word of God and a holy life.